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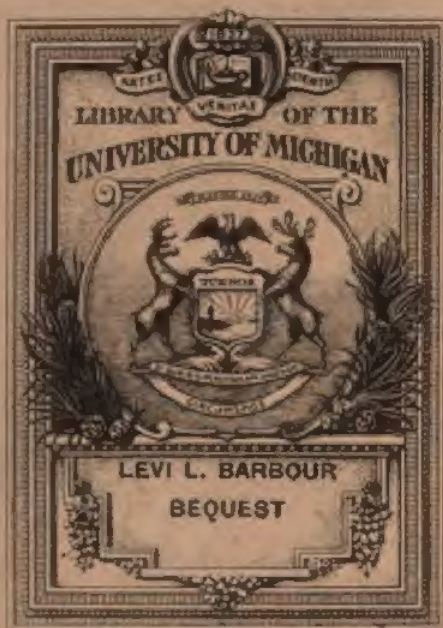
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Alexander Johnson

PROCEEDINGS

OF THE

NATIONAL ASSOCIATION

work

OF THE
NATIONAL ASSOCIATION
OF THE
PROFESSORS OF
ENGLISH

1900

BOSTON, MASS.: GEORGE
LONDON: P. S. KING & SONS

110 N. 4TH ST.
PHILADELPHIA, PA.



Alexander Graham Bell

PROCEEDINGS
OF THE
NATIONAL CONFERENCE *of Social Work*
OF
CHARITIES AND CORRECTION

AT THE
TWENTY-FOURTH ANNUAL SESSION HELD IN TORONTO, ONTARIO,
JULY 7-14, 1897

EDITED BY
ISABEL C. BARROWS

BOSTON, MASS.: GEO. H. ELLIS, 141 FRANKLIN STREET
LONDON: P. S. KING & SON, 5 KING STREET, WESTMINSTER, S.W.
1898



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PREFACE.

The twenty-fourth session of the National Conference of Charities and Correction was held in Toronto, Can., July 7 to 14, 1897. Both the general and section meetings were well attended. This was the first time that the Conference had met outside the United States; but it found a hospitable welcome in Canada, and was glad itself to welcome a delegate from Mexico. The spirit of liberality which marks this great body was sustained at the Toronto meeting, and new ideas and suggestions were expressed with the greatest freedom.

Among the papers dealing with subjects a little outside the ordinary list were the following: "A Comparative Study of the United States Poor Laws," by Professor C. R. Henderson; "The Nativities of the Inmates in the Public Institutions of New York," by Byron C. Mathews; "The Abolition of Poverty," by S. S. Craig, of the Canadian Single Tax Association; "Child Study as applied to the Defectives," by Professor W. O. Krohn; and "State Regulation of Marriage," by Mrs. Kate Gannett Wells.

The section meetings were well organized and of great interest; but, as in the general meeting, the tendency was to present too many papers, leaving little time for discussion. The result is a large volume, close packed with abstracts of papers or addresses in full. Several sections were reported and the notes transcribed, but there was no room to print them. The report of the Charity Organization Section ap-

peared in an admirable pamphlet by itself. The *Charities Review* also published several papers.

There have been the usual unavoidable delays, the more numerous on account of the size of the book and the great number of persons to whom proof had to be sent, to which must be added a delay of two weeks caused by the absence of the editor in Texas for the National Prison Congress, and in visiting the prisons of Monterey and the City of Mexico.

The next Conference will be held in New York City, May 18 to 25, 1898. President, Hon. William R. Stewart.

BOSTON, MASS., December, 1897.

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Edwin A. Down, M.D. Hartford, Conn.

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R. D. McConigle Pittsburg, Pa. H. A. Mills Chicago, Ill.
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On Organization of Charity.

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Edward T. Devine New York. Edward A. Fay Dayton, Ohio.
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Prof. Franklin H. Giddings New York. Nathaniel S. Rosenau New York.
Ansley Wilcox Buffalo, N.Y.

On Politics in Charitable and Penal Institutions.

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J. G. Thorp Cambridge, Mass. Henry C. Kanney Cleveland, Ohio.

On Duty of the State to Delinquent Children.

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William C. Ball	Terre Haute, Ind.	James Allison	Cincinnati, Ohio.
Mrs. Ophelia L. Amigh.....	Geneva, Ill.	Mrs. A. M. Bliss.....	Saginaw, Mich.
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RULES OF PROCEDURE FOR THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

PREAMBLE.

The National Conference of Charities exists to discuss the problems of charities and correction, to disseminate information and promote reforms. It does not formulate platforms.

I. MEMBERSHIP.

All persons who are interested in charities and correction may become members by registering their names and paying the annual fee.

Honorary members may be elected on recommendation of the Executive Committee.

The annual membership fee shall be \$2.50, which shall entitle each member to a copy of the Proceedings and other publications of the Conference.

State Boards of Charities and other societies and institutions subscribing for the Proceedings in quantities shall be entitled to enroll their officers and members as members of this Conference at the rate of one member for each \$2.50 paid.

II. OFFICERS.

The officers of the Conference shall be a President, three Vice-Presidents, a General Secretary, six Secretaries, a Treasurer, and an Official Reporter and Editor, also a Corresponding Secretary for each State and Territory. These officers shall be elected annually by the Conference.

III. COMMITTEES.

The standing committees shall be an Executive Committee and a committee on each subject which it is proposed to discuss at the ensuing Conference.

The Executive Committee shall consist of the President, and all ex-Presidents *ex officio*, and seven members to be elected annually by the Conference.

The President, soon after the opening of the Conference, shall appoint a committee of seven on organization of the next Conference; also a committee of three on resolutions, to which all resolutions shall be referred without debate.

At each annual session of the Conference, on the first day after the organization, the members present from each State or Territory shall meet and appoint one of their number to represent them on a committee to be known as the Committee on Time and Place of the next meeting. The Committee on Time and Place shall meet on the afternoon or evening of the same day, for the purpose of receiving invitations from States, cities, or towns, and shall prepare a report which shall be presented to the Conference on the following morning. The vote on the report of the committee shall be taken by ballot, and every member of the Conference shall have the right to cast his ballot for the place of his choice, provided that no invitation shall be accepted which does not receive a majority of all the ballots cast; and provided, further, that the place of

meeting selected may be changed by the Executive Committee, if satisfactory local arrangements cannot be made.

IV. DUTIES OF OFFICERS.

The President shall be chairman, *ex officio*, of the Executive Committee, and shall have the supervision of the work of the several committees in preparing for the meeting of the Conference. He shall have authority to accept resignations and to fill vacancies in the list of officers and chairmen of committees, and to fill vacancies in, and add to the numbers of, any committee except the Executive Committee.

The General Secretary shall be *ex officio* Secretary of the Executive Committee, and Chairman of the Committee on Reports from the States. He shall conduct the correspondence of the Conference with officers, committees, and others, under the direction of the President. He shall have charge of the distribution of all announcements and programmes, and shall direct the work of the Secretaries and be responsible for the correctness of the roll of members. He shall be the custodian of the unsold copies of the reports of the Proceedings, receive all orders for the same, and direct their distribution.

He shall receive all membership prices and proceeds of sales of the reports of the Proceedings, and pay the same promptly to the Treasurer. He shall receive compensation for his services and an allowance for clerk hire and other expenses, the amount and time of payment of which shall be fixed by the Executive Committee from time to time.

The Treasurer shall receive and disburse all moneys of the Conference, all disbursements to be made only upon order of the General Secretary approved by the President or by some member of the Executive Committee, to be named by the President.

The Official Reporter and Editor shall report and edit the Proceedings of the Conference. The President of the meeting, Conference and the Official Editor shall constitute a Publication Committee, and the work of editing shall be under the direction of the Committee.

The Corresponding Secretaries shall be responsible for the annual reports from their several States. It shall be their duty to secure the attendance of representatives from public and private institutions and societies.

V. THE DUTIES OF COMMITTEES.

The Executive Committee shall be the President's Advisory Board, and shall hold the powers of the Conference in the interim between the meetings. The Executive Committee may appoint subcommittees to attend to matters of detail.

Meetings of the Executive Committee shall be called by the President of the Conference, and five members shall constitute a quorum, provided that, when the Conference is not in session, three members shall constitute a quorum.

The Local Committee shall make all necessary local arrangements for the meeting, and provide funds for the local expenses, such as hall rent, salary and expenses of the Reporter, and all necessary printing except the Proceedings, in such amount as the Executive Committee may determine.

The President, in consultation with the Chairman of each Standing Committee, shall arrange the programme for the sessions and section meetings and shall so arrange it as to give opportunity for free discussion, provided that the programme before final adoption, shall be submitted to the Executive Committee for its approval.

No paper shall be presented to the Conference except through the proper committee, and no paper shall be read in the absence of the writer, except by unanimous consent.

VI. SECTION MEETINGS.

The Section Meetings are designed for familiar discussion. Not more than one paper shall be read at any Section Meeting, and that paper shall be limited to fifteen minutes. If possible, papers shall be printed and distributed beforehand, that the entire meeting may be given to discussion. No afternoon meetings shall be inserted in the official programme.

VII. DEBATES.

In the debates of the Conference, speakers shall be limited to five minutes each, except by unanimous consent, and shall not be allowed to speak twice on any one subject until all others have had an opportunity to be heard.

VIII. AMENDMENTS.

These rules shall remain in force from year to year, unless amended; and all additions or amendments shall be submitted to the Executive Committee before being acted on by the Conference.

I.

President's Address.

**"THE MOTHER-STATE AND HER WEAKER
CHILDREN."**

BY ALEXANDER JOHNSON.

The French diplomat who returned to Versailles, after negotiating a treaty of peace at which certain Canadian provinces had been ceded to Great Britain, told the result to the king by saying, "Your majesty has lost a few leagues of snow."

To-day the National Conference of Charities and Correction comes to one of the great cities which have grown so marvelously in this magnificent Dominion during the latter half of the century. We find a city so beautiful, a country so rich in all that makes for prosperity, a people so intelligent, virtuous, and public-spirited, that those who have not known the Canada of recent years must wonder as well as admire.

Since those old days when France and England were contending for a dominion which neither of them appreciated, how wonderful has been the history on both sides of the Atlantic! What might have been the result, had the British statesmen of 1776 been actuated by the wisdom and moderation of those of 1837, it is impossible to say. Probably the world has advanced more rapidly, and more of our race are made happy, because the Empire lost that part which is now the Great Republic. But, though separated politically, the ties that unite us are infinitely stronger than the things which hold us apart. We come to our brothers, separated only on most of our boundary by an arbitrary line. We find a self-government of free men, like ours in all but name; with similar customs, habits and traditions, alike in education; worshipping God in similar churches with identical creeds and forms, speaking the same

language and reading the same books, loyal to the same great leaders in literature, art, science and philosophy. You, too, are struggling with similar difficulties and evils: our well-known foes of crime, disease and degeneracy menace your welfare. Our criminals and tramps cross the border very easily. Yours come south for the winter and ours find health and wealth in your more bracing northern air when the summer heats prevail.

With such surroundings, we cannot and do not feel that we are abroad. We claim this fair Dominion as a sister State. Its people are bone of our bone and flesh of our flesh. Dear friends of Canada, we feel that we have come to our own people, not to strangers, one in religion, in liberty, in philanthropy, joining in ardent hope for the fulfilment of the prophecy of the homely Scottish poet, whom we on the south side of the ink-line on the map love as you do on the north,

"When man with man the wide world o'er,
Shall brothers be to a' that."

Dear friends of the National Conference, who meet to-day as we have met many times in cities far apart, is there anywhere a place of public meeting where men and women of such varied opinions, temperaments, positions and experiences, meet annually, and find such hearty, whole-souled friendship, such mutual respect, confidence and affection, as are found by us who meet in this National Conference? Carlyle tells us that the best material for a pair of friends is two persons with different opinions, but identical sentiments. I take it that here is the secret of this brotherhood in which we are knit. For, surely, nowhere can we find wider differences of opinion among thoughtful, intelligent people than we find here, and nowhere among so many people is there such unanimity of sentiment as we enjoy toward the many weak ones, our erring, suffering brothers and sisters, with whose errors, misfortunes and defects we are chiefly concerned.

If there were no other purpose in our annual gathering than, as the apostle says, "to provoke one another to love and good works," surely none of us "who have been there," and found noble and lasting stimulus, would refuse to say "and still would go." If all we gained by our hundreds of miles of travel and our absence from home at perhaps some sacrifice, were the ¹ comes

from meeting the friends of so many years, few of us would willingly stay away.

Let us consider a moment why we are here and what there is for us in this Conference. A bright newspaper man in my State attending his first Conference of Charities, put the object of the meeting in an epigram. He said it seemed to him that the purpose of the Conference was "to reduce the tuition fees in the school of experience." That tells a chief object of our meeting as well as it can be told in ten words: not so much to learn by the experience of others,— that perhaps is not yet possible, for few of the propositions of charities and correction can be conclusively demonstrated, like the truths of chemistry or mathematics,— but to gain a point of view, to look at our own experience, which is still our best teacher, in the light of others' thoughts, to compare the lessons we have wholly or partly learned with those our friends have found valuable.

Another purpose has often been stated, especially when debating the place for our next meeting and that is what may be called the missionary effect of our Conference, that stimulating and tonic influence upon the whole work of charities and correction in the State and city we are to visit, which has been felt now in twenty-two States and twenty-three cities and which those of us who have had the privilege of acting as the hosts of the Conference have felt so deeply and prized so highly in our own home city and State.

But higher and greater than these is another, which, it seems to me, is the great purpose this Conference has to subserve,— to cultivate and diffuse through the length and breadth of this broad land a noble and right sentiment toward the host of people whose misfortunes have brought them within our knowledge. Will you say that this work has been done,— that we as members of the Conference have long since learned how to think of and how to feel toward the destitute, the defective and the delinquent? Let us pause before we answer such a question. Is it not true that, as the years have gone by and brought us a wider experience, our point of view has changed and with it those emotions upon which our sentiments are based? and is it not still changing,— not only our point of view, but still more that of the great majority of our fellow-citizens in the commonwealths to which we belong? Is not the popular view of charity, of penology, of pauperism and dependency, changing with wonderful rapidity?

At various sessions of this Conference we have had presented to us word pictures of the hosts of those for whom we must care, whose errors we must correct, for whose failures we must atone, whose deficiencies we must supply, for whose sins we and ours must suffer. They have been described to us as the talus of society, the detritus, breaking down under the attrition of the heat and frost, the drought and the rain, which so constantly attack them, and falling to the foot of the cliff, as captive hosts marching in sad and weary ranks in the triumphal procession of strong, all-conquering material progress, as parasites, securing a living without exertion of their own by sucking the juices of active, self-maintaining organisms. We have heard of them as great and dangerous armies, the army of criminals, the army of tramps, the army of paupers, of defectives, of dependants. Estimates of their total number have been made, reaching, when we include them all in one great category, into the millions,—the criminals of all grades from the murderer to the misdemeanant, the paupers, tramps, prostitutes, mendicants, the insane, epileptic, idiotic, inebriate, the deaf and mute, the blind and diseased. For twenty-four years we have been meeting to think and talk about these people. They are the reason for our existence as a Conference. Their needs and their misdeeds cause more than half the burden of taxation in most of the States. It seems of immense importance to us, and those we represent, that our knowledge of them and their conditions shall be accurate and full, and that all we do for and about them shall be governed by right emotions.

It has been well said that humanity is best served when science and charity unite. Slowly through the recent years we have been gaining a great and unifying conception, which seems to give us a well founded scientific basis for the work we represent here. The idea has been growing for many years, but only within one or two has the word been found around which it is to crystallize. The thought of the army of destitutes, defectives and delinquents, is fading away, and will soon become obsolete. An army means organization, discipline, the power of moving all its multitudinous units as a whole to a common end to which the motion of each part is subordinate. Not united strength which an army implies, but aggregated weakness, is the characteristic of these dismal hosts. We must regard them not as foes marching to war with us, but as our weaker

brothers and sisters, whose capacities are less and whose opportunities more restricted than ours. They have fallen behind in the race, and now lift up lame hands and blind eyes to us for succor and help. The science that guides our work of charity and correction is *asthenology*, the science of human weakness. Not an army of foes, but a great multitude of weak ones, who are given into our care, that we may succor and bless. "We, then, that are strong, ought to bear the infirmities of the weak." Upon such principles should be founded that sentiment toward the dependent which, as I take it, this great Conference chiefly exists to acquire and to diffuse.

And now, if this is indeed the true sentiment which we should cherish toward the great dependent classes, what action, what course of conduct, should such sentiments induce? Should not the attitude of the State — that is to say, of ourselves in our collective capacity — toward them be that of a father toward his weak and erring children?

I think no one distrusts and shrinks from the idea of a paternal government more than I. No one more earnestly believes that the principle which has made Canada so prosperous and so good an abiding-place for free men, which has made the American Republic the grand thing it is among the nations of the world, is the principle of individual freedom, — that each of us shall have the power as he has the right to make the best he can of his faculties and opportunities. Not the most just and benevolent paternalism, with no matter how careful and wise regulation of each person's life, with labor for all, and reward for every one in proportion to his labor, not the social or communistic State, with equal pay to every man, no matter what the nature of his work, if only he does a fair share according to his capacity, — none of these things, but equal and exact justice, with freedom of opportunity to all, is the need of our day. Then all will go well, or, at least, all will go as well as it can go under any circumstances in a world whose intent is not so much happiness for all as it is discipline, the making of man.

Yet, believing this most firmly, I also believe that toward this vast dependent multitude, a fatherly or motherly care is the just attitude of the State. Their lives should be guarded and governed, their work and play, their food and clothes, their business and their leisure, should all be chosen for them. They should be directed, guided, controlled. The State should say to each of them: "My

child, your life has been one succession of failures. You cannot feed and clothe yourself honestly. You cannot control your appetites and passions. Left to yourself, you are not only useless, but unachievable. I have tried punishing, curing, reforming you, as the case may be; and I have failed. You are incurable, a degenerate, a being unfit for free social life. Henceforth I shall care for you. I will feed and clothe you, and give you a reasonably comfortable life. In return you will do the work I set for you and you will abstain from interfering with your neighbor to his detriment. One other thing you will abstain from: you will no longer procreate your kind. You must be the last member of your feeble and degenerate family. If you are an incorrigible thief, here is a factory you shall work in. If you are an idiot or an imbecile, here is a village of the simple, a happy and useful place for you. If you are an epileptic, a chronic insane person, an imbecile, a semi-weak-minded mother of numerous illegitimate children, an habitual pauper, whatever your special form of dependency, if it be final, incurable, permanent, here is a place, a home, a labor house, an asylum for you. Here you shall live, and, if you are physically strong and have some intelligence, you shall earn your own living, and perhaps something toward the maintenance of your weaker brothers and sisters. But you shall go out no more until such time as your heavenly Father takes you to a still more permanent home, for which also I will try as well as I may to prepare you."

Does all this sound far away, a dream of the future? Many of my audience know that it is what ought to be. Some of us believe that it will be, or at least be well begun, in our own time. Every year grand steps are taken toward its accomplishment, as they must be if the Republics are to endure another century. For nothing but such permanent maternal care of the degenerate will check the continued increase of vice and crime, and lighten the burden of the honest laboring tax payer.

Do not say such a method of caring for the degenerate would cost too much to be possible. The fact is that we are already wasting far more, in some departments, on our present foolish methods than wise and complete care would cost. It costs more to apprehend, try, and commit a chronic misdemeanor than it would to keep him in the workhouse during his usual brief period between imprisonments; while his labor, nearly useless on the present desultory plan, on the

permanent plan could readily be made to support him. Our poor asylums are the usual, or occasional, homes of the semi-weak-minded mothers of the larger part of our next generation of paupers and imbeciles. It would cost little, if any, more to make them permanent homes and stop the propagation. That defective persons can be made happy and useful, many of them entirely self-supporting and all the happier for being so, there are numerous instances now in evidence, besides the striking examples of the county insane asylums of Wisconsin and the farm colonies for chronic insane of Michigan. The way is clear and well within the ability of our taxpayers to furnish the means. The most important thing needed is a public opinion which shall recognize what degeneracy means, and shall insist that its increase be stopped. Not that any effort should be relaxed to educate, to repress and cure, to bring the dependent child to honorable citizenship, the curable insane to health of mind and body, the corrigible prisoner to honest manhood, but that the sad fact of incurability, of incorrigibility, of unreformability, shall be recognized, when it exists, and shall be treated, not with anger and hatred and stern punishment, but with humanity, with kindness and with sanctified common sense.

Is it not also possible that, with this great host of dependants and degenerates eliminated from the arena of competition, with laws made equal and justice meted out in every department, with natural opportunities opened freely to every one according to his ability, the socialist State, to which some of us look forward as the coming slavery, might not come, after all? If the State's parental care were duly exercised over all those who need it, might not the strong, robust, and enterprising remainder be able to be their own Providence?

In many departments of life the intellect governs with but small assistance from the feelings. In the exact sciences the emotions have little scope. But in the work of charities and correction, as we have now learned to view it, the master workman must be equipped with a trained heart as well as a disciplined head. That he can safely be given the work of aiding and caring for, or even inspecting the care of, the defectives and degenerates, he must be a lover of his kind. The first essential for successful work in any of the lines that converge in our National Conference is that the worker shall be a philanthropist. Many things also he must be, the successful

superintendent of an institution or secretary of a State Board of Charities or agent of an association for help. He must have executive ability of a high order, he must have special instruction, he must have a calm and judicial habit of mind; he must have energy, persistence, grace, grit and gumption. But before all these and more important than any, he must have the sympathetic insight which only comes with a warm and tender heart. Nothing else can enable him to understand the people with whom he must deal, to comprehend and supply their various wants, to recognize and develop what is good, to see and suppress the evil, to lead them into making the best that can be made of themselves.

If the quality of sympathetic insight is needed in the active agent, he who comes directly in contact with the weaker ones, it is almost as necessary in those who direct and control his work, - the trustees, directors, managers, who preside over the destiny of so many unfortunates. If they shall do this great work for the State and her dependants as faithful, earnest public servants, enlightened and quickened by love for humanity and pity for the weak, not for the petty gain of a small salary, but for the exceeding great reward of an approving conscience, recognizing the high privilege of belonging to that aristocracy of usefulness which is to replace the obsolete aristocracy of birth and the present but obsolescent aristocracy of wealth, then, indeed, will they well serve their day and generation.

To develop and popularize such sentiments as these toward the dependent and toward the mother State, in the hearts of those whose business it has been made to help and succor the weak, is, I believe, the highest and noblest work of the National Conference. In no other way can we do so much to lift the benevolent and reformatory work of the State above the rush and scramble of party politics, into a purer and more serene atmosphere. These seem to me objects worthy of a more earnest and devoted gathering of people than the National Conference itself, if such there were.

The program of our work for the week is in your hands. Let me call your attention briefly to some points of special interest in it. Agreeing with my assumption that the permanent maternal care of the degenerates by the State is beginning to receive the attention it deserves, you will have presented to you by the Committee on the Care of the Insane and Epileptic, reports from two large colonies.

equipped on the most improved methods and managed in the most practical way. colonies which have already gone far toward demonstrating the wisdom of the statesmen who designed and created them. The same committee will present for the first time to this Conference the subject of "After Care of Convalescent or Recovered Insane Patients," a timely and indeed urgent subject for consideration.

The Committee on Prison Reform offers some valuable papers by well-known penologists. It will report gratifying progress in many States, but will urge the need of more radical reforms than are often contemplated everywhere. The common jail as it exists in so many places, the sum of official and public villainies, the moral cesspool, the school of vice, the meeting-place and recruiting station of professional criminals, will be again described, as it was twenty years ago, when the Conference met for the first time as an independent body in Chicago, and adopted two resolutions, one of which was that the common jails of the United States were a disgrace to civilization.

Among the newer methods of the application of scientific observation to every-day life, none is more interesting than child study; and in the defective children of our public institutions there is remarkable opportunity for such study, since we often learn to understand the normal through observations of the abnormal. The Committee on the Care of the Feeble minded promises us a paper by one of the leaders in this department of educational research, on "Child Study as it applies to the Defectives."

Until last year the Conference had not paid due attention to municipal and county affairs, being more occupied with those of the State and of private societies. Last year, however, and again at this Conference, a committee reports on these subjects, and offers a program that has an attractive promise.

The merit system in public institutions, which received deserved attention last year, does not appear upon our program now. This must not be construed to mean that the Conference is indifferent to this great reform, or that we can afford to cease urging it upon every possible occasion. Since our meeting last year, one of the quadrennial earthquakes, which are becoming usual in American politics, has taken place, with consequences which have been felt among our membership. At least one, and perhaps two, of our

committees is headless because the political axe has swung. Men who have spent years of effort and industry in becoming capable public servants, men of conspicuous honesty and ability, have been dismissed as unceremoniously as one puts away an old coat, because their positions were required for others, certainly no more capable and having the business all to learn, but who claimed the places as rewards for party service. It is to be deplored that such methods prevail anywhere, and we rejoice that, at least in State affairs, the system of official pay for party service does not hamper the public benevolent work of most of the Eastern as much as it does of some of the Western States. At the same time we congratulate States where merit is more and more recognized as the only condition for appointment and retention in the public service. Even in this last year of upheaval the merit system has in some States made distinct and splendid gains, although in others the savage brute-force doctrine that to the victor belong the spoils is still so strongly entrenched that even would-be respectable men have the hardihood to defend it in public. This will be a main theme of discussion in one of the section meetings of the Committee on Prison Reform.

The Humane societies in various States make the rescue and care of dependent and ill-treated children one of their main duties. This fact is sometimes ignored, and people think of these societies as though their sole work were the protection of the lower animals from cruelty. The president of one of the largest and strongest of these societies will address us on the work they do in child saving.

As the thoughts of men become higher and more spiritual, and the truth that man does not live by bread alone is better recognized, benevolence takes on nobler manifestations. For several years past the Conference has had reports from committees on Social Settlements, which are among the latest, highest, and most hopeful of the many efforts now attempted to make human brotherhood actual. They illustrate the fact that it is the highest culture which most keenly feels its obligation to those who lack culture, that it is the best and brightest lives which most feel the need of sharing their brightness and blessing with lives that are grimed with toil and dulled with privation. This year we are to have addresses from representatives of several of the leading settlements of America and England. How welcome these messengers of the Settlement are to

this Conference, perhaps they themselves are not entirely aware. But those of us who would fain rescue the beautiful ideal of charity from the base and sordid uses to which gross materialism has condemned it rejoice to see these high and gracious developments, and trust that the connection between the settlements and the Conference may become a permanent and mutually helpful one.

The problems of poverty have been complicated in these later days, and especially during the past four years, as perhaps never before with those of unemployed labor. It is a time of readjustment in business and social life, and such a time must necessarily bear heavily on the laboring classes. A leader among the workmen declares that in one city there are eight thousand homeless families and forty thousand workmen on the verge of starvation. He proposes to organize an industrial army, which shall colonize a far Western State, and there establish a social democracy. At such a time as the present, surely, it will be well to listen to gentlemen who believe they have discovered the chief causes of poverty and the way to abate them. It is an axiom with us that the end of all active charity should be to make itself needless. If we have no cure to offer, if our deliberations are to end with the best method of helping those who are impoverished, the best organization of palliative treatment, surely, we may give an earnest and thoughtful hearing to those who believe there is a permanent cure within our reach. Among many addresses and papers occupying numerous meetings the Committee on Organization of Charity will present two papers, designed to point out the cause and the cure, not merely of pauperism, but of the far more deep-seated and more difficult evil of poverty.

Let me say a word as to the sectional meetings, if only to emphasize what is said in the program. These meetings are designed for a special, practical purpose for earnest, practical people. They may be made very useful. But let us not forget that this Conference in all its sections is one, that every one here is, or ought to be, interested in its every department; that, if we would escape the danger of narrowness, we must think and feel with our brothers and sisters. "The eye cannot say to the hand, I have no need of thee."

A soured and bitter writer has said, "The century began with three million Americans who loved liberty, it is about to end with seventy-five million who love money." Let no such word be true.

Is it true that the forces of organized greed seem paramount? that in national affairs we are between upper and nether millstones of economic fallacy, each great fallacy accepted by the party which flaunts it as a banner, because of its supposed power to confer wealth in some other than nature's way, until principles seem almost extinct in national affairs, and cunning financial policy the great, if not the sole consideration? Is it true that in some States money is supreme? that legislatures are shamefully purchased by the agents of great corporations, and city governments follow fast in their footsteps? Is it true that the sacred duty of caring for the helpless and distressed is sometimes handed over, as a reward for political services, to men in whose care we would not willingly trust a lame horse or a sick dog? It is also true that never before has there been so much self-denying effort and earnest devotion to the cause of the distressed: that people are taking thought for better government, and the very shamelessness of the bribe-givers is bringing about its own retribution. Although the governments of some States are still floundering in the mire of vile politics, and dragging their so-called benevolent institutions down to a level we had hoped was left behind forever, yet this is not true of most nor of many, but is a relic of a semi-civilization from which most of us are emancipated. On the other hand, many of our States are reaching up to high levels of government, the public conscience is being more and more awakened, and improvements so great as to be scarcely credible have been realized even in these late years of depression and unrest.

But, even if we are living in a State where all these bad things are true, what is the course for us to take? Shall we fold our hands in idle despair? I hold a cheerful optimism, which makes me believe that the best we see to-day among the best people anywhere is a prophecy of what shall be universal some day. If we see good and hopeful possibilities, let the very difficulty of their attainment be our greatest incentive to effort. Does the present appear a grinding, hard, unlovely time? So did the great heroic days of old to the little men among those who lived in them. The golden age has never been the present time, but always in the dim past or the misty future.

Let us take this age of ours, with its hard problems, its sad duties, its littleness of public men, its dearth of great leaders, its lack of faith in the things that are unseen and eternal, its overweening con-

fidence in the sensual and material, its subjection to the powers of wealth and greed, and make of its enormous difficulties the opportunity of heroism. Let us live our lives so well, and make so deep an impress on the lives of others, that even this end of the nineteenth century shall be for us the heroic age.

"He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble, and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day as did the great
Who made old days immortal! So shall men,
Gazing long back to this far-looming hour,
Say: 'Then the time when men were truly men:
Though wars grew less, their spirits met the test
Of new conditions: conquering civic wrong;
Saving the State anew by virtuous lives;
Guarding their country's honor as their own,
And their own as their country's, and their sons';
Defying leagued fraud with single truth,
Not fearing loss and daring to be pure.
When error through the land raged like a pest,
They calmed the madness caught from mind to mind
By wisdom drawn from eld, and counsel sane;
And, as the martyrs of the ancient world
Gave Death for man, so nobly gave they life:
Those the great days, and that the heroic age.'"

II.

Soldiers' and Sailors' Homes.

THE NATION AND THE VETERAN.

BY HENRY A. CASILE, ST. PAUL, MINN.,

PRESIDENT BOARD OF TRUSTEES MINNESOTA SOLDIERS' HOME.

The generosity of the United States government to the disabled survivors of her armies engaged in the suppression of the rebellion is something phenomenal in the history of nations. No good citizen objects to this magnificence, but all good citizens are interested in demanding that it shall be so administered as to cause the minimum of evil effects to the recipients of national bounty. The most free-handed patriot shrinks with instinctive dread from the possibility that dependence and pauperism should be encouraged by this well-intentioned provision for soothing the Union veteran's declining years.

About \$140,000,000 is annually paid out by the government to the survivors of various wars in which the nation has been engaged or to their widows and orphans. About thirty-five thousand ex-soldiers and sailors are provided for in the several national and State homes. All this vast expenditure is based upon the theory of national gratitude as applied to the fulfilment of a patriotic promise.

It is all very well for middle-aged philosophers—who know nothing of the war except what they have read in half-written histories—to say that the soldiers entered into a "contract" with the government, whereby they agreed to render a certain amount of service for a certain allowance of pay and food and clothes. Their knowledge is as shallow as their reasoning, and both would have excited the derision of the school boys of 1861-65. If Uncle Sam had talked in that cold-blooded way in war times, how many recruits would he have secured? How many, even of these, would he have had after the first battle?

We who were there knew how earnest were the appeals to patriotic men to arm for the national defence, how earnest the promises to look out for the soldiers and the dear ones left behind, not only for the present time, but for the future. How the bands played and how the self-sacrificing spirit of those who had enlisted was lauded, in the effort to 'get others to enlist.' There was no talk then that "the person who suffers for his country has no moral claim to special consideration and honor," that "he has no natural and no legal right to compensation."

True, the nation can compel a man to give his service. But where would be the glorious record of this nation in war, had our armies been made up of conscripts? How many battles would have been fought? and, most important of all, how many victories would we have won? The nurse of manly sentiment, the very essence of true soldiering, is voluntary service. Without that men become mere machines, tools of tyrants and dictators: and the nation that has only that kind of soldiers is as certainly doomed as is the blighted tree.

Formerly no soldier was entitled to a pension whose disability by wound or disease could not be proved to have originated while in active service. The present law, extending the pension right to all soldiers disabled by disease or age from earning their living by manual labor, was framed by the chairman of the Senate Committee on Pensions, the Hon. C. K. Davis, and was based on the belief, supported by the general expression of officers of both the Union and Confederate armies represented on the committee and in the Senate, that very few, if any, soldiers had come out of the tremendous ordeal of danger, hardship, and privation to which they were exposed during the war, without more or less, and often serious, detriment to their stock of vital energy. Senator Davis supported the bill by an argument upon these lines, which met with such general acceptance that the bill became a law with little opposition. That argument had no basis in the vital statistics of the soldiery engaged in great wars. It did not pretend to have any foundation in a scientific investigation of the facts. It simply represented the concurrent opinions of leading officers of the opposing armies in our Union war, derived from their personal observation and experience.

But the reasons urged for this benevolent extension of the pension roll have received a strong confirmation in the observations of the

celebrated German alienist, Max Nordau. We quote from his recent work on "Degeneracy": —

Science knows what disorders are produced in a man by a single strong moral shock; e.g., a sudden mortal danger. It has recorded hundreds and thousands of cases in which persons saved from drowning, or present at fire on shipboard or in a railway accident, or who have been threatened with assassination, etc., have either lost their reason or have been attacked by grave and protracted, often incurable nervous illnesses. In war hundreds and thousands are exposed to all these fearful impressions at the same time. For months cruel mutilation or sudden death menace them at every step. They are frequently surrounded by the spectacle of devastation, conflagration, and the most appalling wounds and heaps of corpses frightful to behold. Moreover, the greatest demands are made on their strength. They are forced to march until they break down, and cannot count on having adequate nourishment or sufficient sleep. And shall there not appear among these hundreds of thousands the effect which is proved to result from a single one of the occurrences which take place by thousands during the war?

He concludes that few soldiers come out of a great war without some form of nervous degeneration. Thus science comes to the aid of casual observation in supporting the wisdom and justice of the existing pension law.

What the nation owes to its veteran defenders no skill can compute, no largess can repay. They not only sacrificed priceless years of their golden youth, endured hardships, risked life, and suffered from disease or wounds, but they lost the opportunities for business or professional careers which so abounded at that period. Our Revolutionary ancestors organized the Society of the Cincinnati, and made its honors transmissible to their posterity, on the avowed ground that, having been impoverished beyond hope of recovery by their army service, they proposed to bequeath to their descendants, in lieu of the estates their stay-at-home neighbors had amassed, the precious badge of their order, as visible evidence of loyal sacrifice.

A sensible and business-like administration of the affairs of the soldiers' homes has minimized the evils which might have grown out of thoughtless and indiscriminate perversions of their benevolence.

- A few simple amendments to the pension law, more strictly regulating methods of disbursement, whereby the stipend now wasted by the thriftless or dissipated recipient should be applied for the support of

his family would greatly add to the measure of its beneficence. So long as a single Union veteran survives, it should be a patriotic pleasure to provide generously for his necessities.

THE LIMITATION OF THE SOLDIERS' HOME SYSTEM.

BY C. E. FAULKNER.

There is naught of charity in the relief extended by a government to comfort men in their decline, who have risked life, health, and opportunity on battlefield and in prison in its behalf. Benevolence is not exhibited in the simple payment of debt, and the citizen who responds to his country's call in the hour of need, and dons the unambitious uniform of a private soldier, to face the perils, physical hardships, and mental suffering incident to bloody warfare, is forever the creditor of the government he serves.

The ability to command the ready service of conscience, courage, and intelligence in its volunteer reserve, is the true measure of national strength, and depends upon a manifest appreciation of such service. The brain, bone, and muscle of men who give greatest honor to the uniform of a private volunteer soldier are not for sale.

The allowance of pay commands little besides the necessities to health and convenience, and the real reward for the service of such men cannot be doled from a public treasury, but is hidden in the folds of the flag upheld by their valor, and cherished in the memory of duty performed. Therefore, the question of dues may not be discussed in the consideration of plans to promote the peace and comfort of the passing volunteer. He has earned all that can be done to smooth his pathway to the grave, and the conditions of benefit are to be determined by those principles of equity which find definition in a wise public policy.

The establishment of institutions for the shelter and care of disabled volunteer soldiers aims at economy, efficiency, and comfort in the methods of administering relief; and any discussion of policy

which involves the welfare of those who are admitted to the homes operated under State or national authority must consider the needs of a social and spiritual life, as well as those which relate to physical comfort.

It must also take into account the fact that the provision for the present in matters of organization and equipment will not answer the needs of the immediate future, for only too soon will the requirements of hospital attendance and treatment overshadow every other need.

Great hospitals, strong in their equipment of skill and the improving appliances and aids to surgery, are best planned and managed by the general government; and into these the final musters of the State homes will be transferred, and the plants erected under State authority be converted to other use.

When this time comes in the United States, and the State homes erected by the Union soldier in the North and the Confederate soldier in the South have served their best purpose, State pride will have been satisfied, the lessons of patriotism fully committed, and a humane civilization be highly honored by the rendezvous of Yankee and rebel in a common "Bivouac of Death."

The privilege of service and worship essential to religious comfort may be enjoyed in the soldiers' homes in fair degree, but the loss of social life is a deprivation and a hindrance to contentment which finds no balancing compensation. This fact has led the authorities in many States to make provision for the shelter and support of wives, and in some instances of children, by the allotment of cottages for family living.

Opinions differ concerning the propriety of rearing children under the influence of the associations inseparable from such a system, and the possible effect upon their after lives; but there is little doubt that the proof of a wholesome conservation of home life under such conditions is not satisfactory. A community of men quietly waiting for the end, passive spectators of the world's activities, and frequent victims of melancholia, may not put the cheer of society, the spur of mental activity, and the hope of industry before the young life associated with them.

Prudent business consideration must also take account of the fact that a comparatively small per cent. of the survivors of the volunteer armies are domiciled in the State and national homes. Any present

estimate of the probable time when the need of relief other than that afforded by pension grants will be at its maximum must be mere conjecture, for a law of average will not cover the variety of circumstances which may compel the failing soldiers to ground their arms in surrender to need.

The boys of '61, who comprised a large proportion of first enlistments, and the boys who waited until the surgeon's tape would let them pass to muster, are still a fair time this side of threescore years, but, when the shadow of infirmity and misfortune unite to darken the way of honest endeavor, they will swell the ranks of their older comrades who linger in ward and hospital for the end.

OUTSIDE RELIEF.

The conservation of home life through a fair commutation of the cost of support in the State and national homes to the men who have been admitted on regular applications, but who may live with family or friends in comfort, is clearly indicated by the requirements of their social life, duty to families, and the economy suggested in the increased capacity of the institutions thus relieved.

Added to these considerations is the privilege of exercising the rights and duties of citizenship, so often abandoned by men in the discouragements which frequently accompany them when leaving their usual abodes. The suggestion of a possible abuse of a commutation system by the itinerant soldier may be met by a proposition that continual residence for a given period in a certain locality shall be prerequisite to the benefit.

POWERS OF GUARDIANSHIP.

Many men in the receipt of pensions ignore the rightful claims upon them, and waste their allowance in hurtful ways. They resent the kindly interference in their behalf which officials propose, and thus often open the way for a dishonorable discharge, which might be avoided under a wise and helpful supervision.

The admission of an applicant to the shelter and care of a home should confer, therefore, such reasonable powers of guardianship upon the management as will protect him from the evils of excess in

indulgence, the imposition of unprincipled characters, and secure the rightful interests of those having claims upon him for support.

There is little danger of the discretion being abused, and the benefits to accrue from such a wholesome check will outweigh the fair objections to its adoption.

CONFERENCE METHODS OF STUDY.

Emphasis has been given in reports of former Conferences to the value and need of conferences for the study and comparison of methods advised or practised in the management of the several homes established under State or national authority.

The time is growing short in which improvements to better the conditions of comfort, efficiency, and economy in the administration of these sacred trusts, may be made. Officials are deterred from giving public expression to convictions matured from experience, in deference to a hostile sentiment entertained by those less competent to judge of the matters dealt with. Duty will not be served until the truth is made prominent in counsel by plain, unhesitating speech.

Acquiescence in conditions which are not productive of good results cannot fail to excite unfavorable comment on the policy which consents to cover error with the cloak of silence.

It is encouraging to know that the public conscience is being aroused by the discussions promoted by this Conference, and that officials who occupy responsible places in State and nation in the management of the interests of the volunteer soldier are working in harmonious effort to perfect the organization of their field of work.

So soon as a fair consensus of opinion is formulated, by those in control of managements, for the advice of national and State legislatures, we may have a response in wise grants of authority for the amendments and improvements desired.

God grant that the emblems of peace may be engraved upon the banners of our continent, that the expenditures for offensive and defensive warfare may be minimized by the strategy of peace, and that the volunteer soldier, with his undimmed record of patriotism and heroic courage, may be ever present in the grateful memories of the past and forever absent from the historic page of the future.

May the gracious Queen and Empress whose reign has reached its zenith in a jubilee of glory, the honored President of the Re-

public of Mexico, faithful to the interests of a humane and advancing civilization, and the beloved citizen, soldier, statesman, and President of the United States of America, each give welcome and blessing to the dawn of a permanent peace.

THE ADMINISTRATION OF SOLDIERS' HOMES.

BY M. F. FORCK,

COMMANDANT OF THE OHIO SOLDIERS' AND SAILORS' HOME

A soldiers' home is not a charity, for it is tendered as a return for service rendered. It is not a house of correction, for it is offered as an actual and substantial home. Yet it partakes to some extent of the character of both, for it is a beneficent provision for men who have not means of support or physical ability to earn a maintenance, and it receives as inmates men who require the exercise of discipline.

The number of inmates in these institutions averaged during the year ending June 30, 1896, in the national homes 21,687, and in the State homes 10,305, aggregating 31,992. They differ, as a class, from the inmates of the other institutions considered by this Conference, for these must have served the government of the United States in war, and have received an honorable discharge. As the administration of the State homes is for the most part substantially the same, I will use the Ohio home mainly for illustration.

The State homes are not large institutions. The largest has little over 1,600, and some have less than 50 inmates. The superintendent, who is called "governor" in the national homes, is styled "commandant" in most of the State homes. The financial officer is "quartermaster", the secretary is "adjutant"; and the physician is "surgeon." This recurrence to military titles is carried out by calling the signal for rising in the morning "reveille," and for putting out the lights at night "taps." The man who has charge of a cottage is "sergeant."

The sergeant makes to the adjutant a daily morning report, giving the status of his command and all changes since his last previous report. He makes out and approves applications for furlough; superintends the sending of wash to the laundry and getting it back; makes requisition on the quartermaster for clothing for the men and for articles needed for his cottage. He prefers charges against his men who violate rules, and calls the police to arrest those who, by intoxication, beligerency, or insubordination, disturb the peace of the cottage. He appoints, in regular order from his roster, men to fill the details called for by the adjutant.

The use of these phrases and practices is not mere fancy. They belong to a period in the life of every inmate when instant, unquestioning obedience was the law of his being, and by force of association make obedience to rules more easy and natural.

The rules and regulations are so simple and reasonable that they would, for the most part, be spontaneously observed by right-minded men, if they were not prescribed by authority.

The organic act of the Ohio home expressly declares that it shall be a home, and its disciplinary regulations are evolved from that phrase. Being the inmate's home, it is his residence for all purposes. If he has a family, he and they have separate homes, separate residences. He votes at the home, no matter where his family may live, and, accordingly, the statute has made the home a separate voting precinct. If he becomes insane or imbecile or epileptic, the probate court of the county in which the home is situated assigns him to an asylum or appoints a guardian.

Being a home, it is an obligation upon the inmates to treat it as their home. The inmates must help themselves and each other. Every man must make his own bed; the occupants of a room must take care of it; the men of a cottage must take care of the hallways and stairs, the washrooms and closets, and the surrounding lawns. Each takes his turn in serving his comrades at table, in taking clothes to wash, or in filling requisitions made by the quartermaster for work upon the grounds or in moving stores.

A home is a place for repose and decent enjoyment of life. Conduct which disturbs or prevents such use is hostility to the home, and the man who persists in such hostility is an enemy, and must cease to be a member. The rules are printed and placed in every cottage, so that every man knows what is required of him.

The inmate knows that he is not subject to the caprice or will of a man, but that he is only subject to the law which is supreme over all.

A purpose which is always held in view is to aid in maintaining and developing the self-respect of the men, to create a public opinion in the home that shall consider disorderly conduct not respectable.

There being no fence or enclosure about the Ohio home, the men are free to come and go between reveille and taps; but absence without leave from roll-call, or during the night, or for a day or more, is an offence. Neglect of duty, intoxication, simply or combined with disorderly conduct, or under special circumstances, bringing liquor into camp, disorderly or insubordinate conduct, failure to perform assigned duty, are the more common offences. Playing cards on Sunday and all gambling are prohibited.

The simplest form of punishment is to require the offender to remain within the bounds of the home two or more weeks. To this may be added an extra tour or several extra tours of duty without pay. If one sentenced to remain within bounds should go outside of the home grounds, he is required to remain for a specified period within his cottage except to go to meals or to duty. If he should break these limits, he is understood to have renounced his obligations to the home, and is discharged. In some cases a single act is followed by immediate discharge, as being disorderly, profane, or obscene on the street cars running from the city to the home, refusing to perform work without pay when regularly detailed, going on prohibited premises where liquor is sold, conviction of drunkenness, meaning thereby total intoxication.

There is a sergeant with four assistants, called guard or police, who patrol the grounds, and control a little guard-house that has six beds. They arrest men who are disturbing the peace or who come into camp too intoxicated to go to their cottages. No one is sent to the guard-house for punishment, but only for detention while he is not in fit condition to be in his cottage or while some serious charge is under consideration.

Intoxication is at the bottom of nearly all the trouble in the homes. The burning question is, What shall we do with the drunkards? It is asked, What will become of them if they are sent away? It is well to ask also, What will become of the decent men

if the drunkards are not sent away." In the early days, when the home was filled with rough characters, and a sober man was held to be a milk-sop, a desperate fellow said to a man who did not drink, "I want you to understand that the State of Ohio built this home for drunkards, and, if you sober men don't like it, you can leave."

But the law settles the question for Ohio. The law says the institution shall be a home. It invites men whom it proposes to honor to come and abide in a home. And putting a man to live in the same house, sleep in the same room, and eat at the same table with men who reel into the house, filthy, making the air foul with their breath, and noisy with profane ribaldry, is not giving a man a home. An institution on so small a scale as the State homes is not capable of providing for both classes, and the alternative in Ohio, at all events, is to send incorrigible drunkards away.

The result approves the plan. Men of all professions and employments, who have lived respectably, but are stranded in old age, having lost means and vigor, are glad to find such a refuge. Every visitor is surprised at the excellent appearance of the men in the Ohio home.

The best way of dealing with pensions is a problem. The national homes draw and hold the pension money of the inmates, but hold it in trust for them, and, when they leave the home, they receive the unexpended residue. In Pennsylvania the pensioner is required to turn in, absolutely, all his pension, except a specified small amount. In the other State homes, except Ohio and a few others, the treatment is partly like each of those named.

In Ohio no man is admitted who has a pension of \$20 or more per month. Every pensioner having a dependent wife or family must fairly share his pension with them, or be discharged, unless he has just cause for the refusal. Beyond this there is no interference.

While men are required to do without pay the ordinary work about the home, which takes little time, men who perform work which requires skill, or who work continuously, are paid. So men serve for pay in the hospital, as clerks, nurses, house-cleaners, druggists, helpers in the kitchen, and firemen; and in the general camp as clerks, orderly, superintendent of dining-room, police, helpers in kitchen, firemen, laundry-men, bath-house keeper, carpenters, tailors, cobblers, hostlers, etc. The pay, of course, is small compared with the pay of able-bodied men outside the home.

The national homes stand on a different footing. The seven branches — two on the Atlantic Coast, one on the Pacific, and four in the interior — constitute one home. The Treasury of the United States is their maintenance. The law and power of the United States are their authority. They comprise large tracts. The average extent of the seven branches is over 600 acres each. Omitting the Hampton Home, the average of the remaining six is over 700 acres. They are large communities, the smallest having nearly 2,000, and the largest nearly 6,000 members. The grounds are beautifully laid out in groves and lawn, farm land and garden. Each has a large post fund, library, reading-room, theatre, band, and a beer saloon, neat and orderly, where the men buy freely the best of beer; but no one is allowed to drink to excess.

While the decent and well-disposed are so well-provided for, the topers and unruly are also cared for. A high fence, enclosing the ample grounds, entered by guarded gates, controls their coming and going. A numerous guard preserves order. Military law extended to them prescribes as much of army discipline as is expedient, and ample quarters of seclusion take charge of the insubordinate. The decent and orderly, on the one hand, and the drunkards and the unruly, on the other, are kept apart; and both are well cared for.

In thirty years there will be left only a group of men about eighty years old and upward, and in a few years more the last of these homes will be closed, and will have passed away.

But the memory of them will remain as a grand manifestation of a nation's gratitude to the men who freely offered their lives in its defence. Probably they will never be needed again. But, if another war should come, which calamity may God avert! the volunteers of that day will go to battle with full assurance that the disabled survivors will not be forgotten.

III.

Prison Reform.

NECESSITY FOR RADICAL PRISON REFORM.

BY PHILIP C. GARRETT

When philanthropy first began to deal with the prison question, before penology became a science, its discussions related to the hitherto undisclosed horrors of prison interiors. Great reforms followed, and a revolution in criminal jurisprudence, in which a horde of capital offences were swept from the statute books. The discussion of the various questions—the causes of crime, the motives that should govern its punishment, the best systems for the construction of prisons and for their administration, the treatment of discharged prisoners, preventive measures, etc.—has gone on since with unabated vigor and indefinite, varying results. Very little of the time and thought devoted to these themes has been given to the problem whether imprisonment is a wise way of treating crime, — imprisonment, the one universally accepted and almost sole recourse for its correction. A few people are still punished with death, which saves the community from further care and expense in dealing with them. Fines are to a small extent resorted to, the offender being committed until they are paid. Banishment to penal colonies is no longer in vogue. The prison is the one remedy.

But the day has come when it is seriously considered whether something better cannot be substituted, whether jails are not in themselves schools of vice and crime instead of places of reformation,—whether, in fact, a revolution of the whole system is not needed, and demanded urgently. The suggestion is not iconoclastic, for the steps that lead to it have been cautiously, gradually, and experimentally taken, and whatever conclusions are reached have been reached after much consideration.

One hundred and twenty-four years have elapsed since John Howard started his crusade against the evils of European prisons, and yet the problem, how to deal with crime so as to banish, as far as possible, its baneful presence from our midst, has met with no successful solution in America. Figures, based on the number of people in prison, show a lamentable increase in the United States up to the present time, while the prison population in Great Britain, according to the reports of the Commissioners of Prisons, declined from 20,833 in 1878 to 12,663 in 1892 (increasing to 13,604 in 1895).

There are no statistics of the number of evil people, and it is not to be inferred that the American people are inherently more wicked than those of other countries. And it is not necessarily the case that those behind the bars are more wicked than those who are out of jail. Let any one leave a good umbrella where theft will not lead to detection, or a purse of money on a path in the midst of a field of clover, and he will probably discover that the chances are not in favor of honesty, and the finder not particular to look for the owner. It would be about as safe as it is now if many of those now in limbo, swelling the ranks of crime, were at large. It is so in England and Belgium. Saint Paul says, "The human heart is deceitful above all things, and desperately wicked." Let us accept it as a cardinal principle that the human heart is everywhere inherently the same.

The criminal is very much the same as other men. He is for the most part *exactly* the same. And millions of men of good repute are criminals at heart, differing chiefly from felons in having more self-respect, greater self-restraint, and more regard for the opinion of others, and for their own personal liberty and safety. That reckless quality which leads some men to the commitment of offences against the law is in others the admirable characteristic known as "independence." One man will cheat and overreach his fellows, keeping within the limits of the law with consummate cunning, yet dishonest to the very verge of robbery. He will amass wealth, and be universally praised as an enterprising citizen; for "men will praise thee when thou doest well for thyself." His companion, more honest, but less prudent, oversteps the boundaries of the law, goes to the penitentiary, loses all self-respect, becomes the associate of felons, and dies an outcast from society.

Often it is the proportion in which the elements of a character are

mingled that turns the scale and decides its fate. Too great a predominance of acquisitive or erotic or destructive tendencies over the attribute of caution converts an otherwise respectable character into a criminal. And, perhaps oftener than all else, the force of habit working through education and tradition, and that regard for the opinion of others which constitutes a wholesome and civilized propriety, is the bulwark that keeps a man from dangerous error. He may sin—he does not commit crime. This applies to most men, and with double force to women, and is probably the reason for the small proportion of that sex in prison cells. They have too much regard for the good opinion of others. In fact, a study of the reason for the small number of women, compared with the number of men, in prison, should aid us in reaching conclusions as to the prevention of crime. It is not to be thought that because a person belongs to the female sex she is thereby intrinsically less liable to depravity. Yet it is an undeniable fact that she commits less crime punishable by imprisonment. This fact must therefore be due to some peculiarities of the female character and environment,—partly, perhaps, to greater timidity, to less independence of action, less self-reliance, and receiving more lenient treatment at the hands of men from motives of gallantry, but largely to a love of admiration, and consequent dread of the ill-opinion of others. The small percentage of female prisoners gives emphasis to the conclusion that a large part of the men out of prison are little better than the few who are in prison, for, granting that women are not in themselves better than men, yet women are not wicked enough to deserve prison. If this syllogism is not fallacious, then imprisonment, which by admission often renders men more criminal rather than less so, is unnecessary to the welfare of society. And, if unnecessary, being injurious and deteriorating in a great many cases, it is in a great many cases wrong: in which hypothesis it should clearly be replaced by something else that is not injurious,—something which will save self-respect, avoid the contempt of fellow-men, and confirm the convict's repentance when it comes, and insure his reformation instead of his degeneration.

There are exceptions to this ruling: murderers and offenders who are committed for the third time, and who have thus proved themselves to be hardened, if not incorrigible, should be exempted from this immunity, and retained under lock and key.

Now, in getting to the bottom of this subject, we must not deduce too much from partial statistics.

The increase of crime in this country is largely apparent, not real. What we mean is that it is not to be inferred that there is an increase in depravity proportioned to the statistical growth in the number of convicts. Legislation creating new causes for imprisonment, an ill-defined and fluctuating justice in the courts, and inadequate provision of warehouses and houses of correction for misdemeanors, - all tend to increase the number in prisons and penitentiaries. It is much the same case as that of insanity, of which statisticians also claim a large increase. In point of fact, all men have sinned, and all, or nearly all, come a little short of perfect and absolute sanity, and the question is not yet settled, on a scientific basis, exactly how many of either it is essential to the safety of society to place under lock and key. It is coming to be pretty well understood, as to both, that there has been a damaging excess of restraint and close confinement. The analogy does not cease here. There is a closer connection between crime and insanity than has been generally supposed. It will be increasingly recognized in the future. *Inherent* depravity is due to physical abnormality, or, in other words, to disease. If we use the language so often applied by alienists to insanity, inherent depravity therefore is "a disease," - we would rather say, is due to a diseased condition, for it may have its origin in many different diseases. But, if inherent depravity is to be regarded as disease, then induced depravity is also probably the result of morbid physical condition, for bacilli of disease do not often settle in a perfectly healthy tissue.

This all points to the importance of individual treatment of all reformable cases, - treatment in which physical nutrition shall have a part, in which medical considerations shall play an important part, discipline for the correction of evil habits a leading part, and in which the whole nature of the man is to be turned from an evil course into good channels. And one thing that this necessarily involves, as we shall see, is an indefinite sentence.

Reverting to the excess of crime in America, as shown by statistics, which we have said was chiefly apparent, not real, and which therefore must be remediable, - it may partly be due to historic and social conditions -

1. The Civil War of 1861-65 involved nearly all the young men,

and familiarized them with violence and destruction, with human slaughter, with deceit and waste and recklessness, which in a state of war are not crime, but which become crime in time of peace. This has been the parent of much violation of law ever since.

2. The free use of distilled spirits, the prevalence of drinking saloons, and the consequent amount of drunkenness is a fertile source of vice and crime.

3. Slavery, prevailing for two hundred years, now happily removed, was a possible cause of subsequent crime, among masters through uncurbed exercise of their will, and among slaves through ignorance and unrestrained desires.

4. But the conditions most prolific of criminal results are, probably, a general spirit of personal independence in danger of lapsing into license, and a reckless indifference to conventional ideas of propriety and to legal restraints.

The remarkable diminution in criminal imprisonments noted in Great Britain in the last twenty years is ascribed, however, by Mr. William Tallack, the able Secretary of the Howard Association, not to improved social conditions, but to advances in their criminal jurisprudence, notably in the direction of a diminution in the number of sentences to prison. We on this side the ocean, on the other hand, are continually making crime by the enactment of new laws creating fresh penalties of imprisonment, and are at the same time busy making criminals at a ruinous rate by heedlessly committing young men to jail for the careless faults of youth. It is the State, and not its convicts, which is responsible for this alleged increase of crime.

In the evolution of any scheme for the radical reform of existing systems, considerations as to the motives that lead to criminal lives must be taken into the account. Eliminating congenital criminals, the criminal insane, and habitual criminals, the rest of the criminal classes may be assigned to more or less normal humanity, brought into convict life by untoward circumstances. It may be predicated of most of these that a greater dependence on the good opinion of mankind would have kept them from becoming criminals, and that they would be less likely to enlist for life in the ranks of crime if they were kept out of prison.

Is there, then, any method of treatment which would *promote* self-respect and a respect for the good opinions of others? and is there

any probability that criminals can be so dealt with as to reform them individually and reduce their aggregate *without imprisonment*!

It may safely be said that respect for one's self, or for the good opinion of others, is not promoted by imprisonment in jail,—partly because a reckless disregard for these follows a despair of attaining them, and partly because association with men of the worst lives replaces the desire for the esteem of good men and women by a desire for that of evil men and women.

There are, it is true, certain classes for whom either imprisonment or exile is necessary, simply to keep them off the community and save it from their continual depredations. These are the hardened, habitual offenders, the hereditary criminals, and those of unsound mind, all of whom are better banished from society by sentences of indefinite duration. If ever released, it should be only on parole, to be reconsigned to prison without recall if the confidence proves misplaced.

There is a growing opinion, however, among penologists that the stigma of crime, the association in prisons, and the loss of self-respect that follows, are burdens fatal to any good effect from a sentence to jail on the curable prisoner. And yet, in a country where there are no Botany Bays, imprisonment is practically the only way in which we now deal with the criminal. Can we get away from it? and what can be substituted?

Preliminary to any determination to change existing systems materially, there must be a proper differentiation in the grades of crime. The different treatment required by different offences involves, it seems to us, a classification into several groups somewhat at variance with that hitherto made. Especially would we eliminate from the rest habitual intemperance, not now as a crime *cause*, but as a crime in itself, and treat it more as in the nature of a disease, necessitating medication until cured. Instead of regarding it as a grade of offence needing only a short imprisonment, it should *always* be the subject of indefinite sentence, and that in a separate institution, not a prison, where it would receive scientific treatment until the habit is broken. A habitual drunkard is not only insane when intoxicated, he is a madman, no more fit to be at large than a homicidal maniac; and he is liable to frequent fits of mania. A revolution in public sentiment, in this respect, is much needed, which will recognize the importance, for the safety of the community, of

long and indeterminate sentences for this crime. The commonwealth or the municipality should go to all the expense required for the detention of habitual drunkards until reformed. A systematic course of hard and steady labor is no less important for these convicts' own welfare than partially, at least, to recoup the State or city for their maintenance and recovery. For them the loss of self-respect need not usually enter into the calculation, for no imprisonment can be so debasing as the spectacle to which the drunkard degrades himself in his daily debauch.

The elimination of this class from the list of occupants of jails relieves them of a large percentage of their total population.

If we further remove from the list, as another separate class, all incorrigibles, commonly so regarded, and murderers, we shall be getting down nearly to the basis for reformatories. By using the term incorrigibles, we do not wish to be understood as believing none of this group possibly corrigible, under wise treatment, strict discipline, and moral and religious influences long enough maintained to bear fruit. But, in our classification, we would separate from the less hardened and less practised criminals the frequent and old offenders, the deliberate professionals, the congenital or hereditary criminals, murderers, and insane criminals, with abnormal natural tendencies. Some of these may be curable; but we would not endanger the reformation of the large reformable class by association with them, and we would subject the two to quite different treatment. This is not saying that the two classes referred to are not further capable of subdivision, with a view to still further differentiation in the methods of treatment.

Mr. Brockway, in his admirable paper before the International Prison Congress at St. Petersburg in 1890, says, "We are not at all sure that the fact of incorrigibility ought not to be taken as *prima facie* evidence of mental disease or aberration in the criminal." If this be true, it is all the more important to separate such for more permanent treatment, — if necessary, for life, as we do imbeciles and lunatics, and as we must soon come to do for confirmed inebriates.

Having mentioned homicides as of the excepted classes, let us digress a moment to say that neither the degree of guilt nor the safety of society should be graded by the fact that the victim dies or does not die. The guilt is the same, and the danger from a homicide at large is the same, whether his victim recovers or dies. The

man, therefore, who slays another, and the man who attempts it and fails, should receive the same punishment. That he does not is one of the many anomalies in our criminal jurisprudence.

The modification which we propose — not as a new idea, but as one toward which the growing consensus of penologists has been pointing more and more, and for which, in our judgment, the time is fully ripe — is first in the direction of saving lives from the unnecessary criminal stigma caused by imprisonment *per se*.

Where no habit of crime is fastened upon the character, and a casual offence has been committed against the law, the court should be allowed to set the offender at liberty with a reprimand and caution, placing him under the surveillance of parole officers, and taking his parole not to violate the law, with the knowledge that a second offence will subject him to detention in a reformatory, on proof of the facts before a jury, for an indefinite period. In a great majority of the cases so released on parole the narrow escape from confinement and the dread of prompt privation of liberty will prevent the offender from committing crime a second time, and cause him to lead a more circumspect life. He will have no more serious obstacle to encounter in an honest attempt to secure the respect of his fellow-citizens than the reputation of having led a somewhat wild or reckless youth. He will not add one more to already overcrowded prison cells, and the community will be saved the expense of his maintenance in a school of crime. Should he, however, relapse into crime, it will be evidence either of inherent depravity or morbid conditions that require reformatory treatment, with a view to his restoration and the building up of his character. Here the same careful individual treatment should be applied that is given to a first offender at an intermediate reformatory, on the same principle, though not in the same form, as is given to a troublesome boy at home or at school, — more severe, more penal, more disciplinary, but always individual and remedial.

The time for dark and dismal dungeons — even for very grave offenders or quite incorrigible ones — is past. The conventional lofty wall, massive barred windows, and other characteristics of the dungeon keep, if still appropriate for these, are never so for persons not intrinsically vicious or dangerous, whose lives in the sight of God are, it may be, no worse than those of their unimprisoned fellows. That perfectly innocent witnesses, the untried, who are inno-

cent in the eye of the law, and those guilty of trifling offences, should require such surroundings, is preposterous and shameful. Here is where the State's money may be economized. Comparatively inexpensive houses of detention will be found adequate for these classes, while no expense should be spared in securing the wise and necessary treatment which is best adapted for recovery to their proper place in society of those who have seriously sinned against the laws. Complaint is made in Massachusetts of the *cost* of probation officers, and some objection raised to the probation system on that ground. It seems to us "penny-wise and pound-foolish" to take this view, for the most liberal expenditure requisite to keep a watch on every offender free on probation would scarcely weigh a feather in the balance compared with the destruction of character caused by a prison taint and the actual *per contra* cost to the community of every professional criminal begotten by this wretched prison system, both when at large and in jail. We would be glad to see an account kept and a balance struck between the most lavish expenditure for probation officers and the waste by crime. And this would leave out of the account the moral balance.

The time has come for the wide extension of releases on probation, we might almost say their general application to first offenders. Is not the era for experimentation past? and have not the evidences in England and other countries been enough to induce the universal adoption of the principle of mercy, with strict surveillance, to all persons arrested and brought before court for their first offence? This is the point upon which we desire to lay the greatest stress in this report. We do not overlook the undoubted fact that in a portion of these cases the mercy will be misplaced; but we believe it will result in an average diminution in the amount of crime, and that is what the community is to look at. The recidivists will receive their reward when, upon a second arrest, they are committed to the reformatory on an indefinite sentence, with a chance to redeem their character by yielding to a course of nutrition, discipline, and instruction, as medicine for their criminal propensities.

The next step is the extension of the admirable methods of the reformatory — let us call it the Elmira method, or the Brockway method, if you please — to every prison for corrigibles, not merely to young men under thirty, not merely to felons during their first period of commitment, but to every person who is under restraint for

crime, except those who are very doubtful of recovery. For all corrigibles the old-fashioned plan of lying in prison till a term expires — a plan which was based on the retributive principle — is futile and inadequate. Something better is discovered. Even industrious labor alone, which assuages the bitterness of imprisonment, and greatly diminishes the morbid self-consumption which is the most disastrous result of idle incarceration, goes a very short distance toward entire rehabilitation compared with the Brockway method of individual treatment, by cultivating the moral forces in a man through the physical and intellectual.

We believe that this treatment should be for an indefinite term and by this we by no means intend a perpetual term, but a term the release from which should not be based upon any idea that an imprisonment of such and such a length is an equivalent for such and such a crime. This also had its origin in the obsolete theory of retribution. Opponents of the principle of undetermined sentences have attacked that principle as cruel, because of the alleged hopelessness of a state of confinement the limit of which cannot be seen. In point of fact, it is the most merciful and hopeful form of imprisonment possible, because its duration is in the prisoner's own hands, and depends upon his submission to be a good citizen, self-respecting, obedient to law, and considerate of the rights of others.

The decision of the period for release must be in the power of prison commissioners, or of some authority as wise and just as can be secured, who will act upon systematic and full information as to each particular case.

We have made an exception from this treatment of the persons regarded as incorrigible. But for them also the commitment should be indeterminate as to duration, and, in a stricter sense, as likely to be more permanent. Like a hospital for incurables, the prison for them would accommodate a much smaller annual number than that for the shorter term convicts. It would be costly to maintain and costly to build, by reason of the greater necessity for security, but in this case the outlay will repay the community, for the reason that it will save society from frequent depredations and the expense of repeated trials. And even in their case, inasmuch as, "while the lamp holds out to burn, the vilest sinner may return," we are not sure that the Brockway idea will not apply, with modifications adapted to the conditions. The problem would be a tougher one,

but the conduct and even the hearts of these hardened men would sometimes prove capable of softening.

The same modifications, therefore, which we would propose for corrigibles, may be applied also to incorrigibles, as far as the unfixed sentence and the reformatory methods are concerned. Less applicable to them would be the treatment upon release; but few of them, probably, would ever live to be released. Yet, if supposed incorrigibles ever should be, it might well be on a parole, extending to a year, eighteen months, or two years, according to the judgment of the commissioners as to the more or less entire rehabilitation of the discharged prisoner.

Keeping reformation in mind as the fundamental of all treatment for crime, we come back to the class heretofore referred to, who have usually been dealt with pre-eminently in a retributive sense, and who ought pre-eminently, on the contrary, to be subjects for reformation; that is, inebriates. It need not be said that society has itself to blame that drunkenness exists in America to a degree unheard of elsewhere. We need not say that the enormous business of saloons for the sole purpose of selling intoxicating liquors as a beverage ought to be prohibited by law. What we are now concerned with is how to deal with its victims after the mischief is done. And for these, no less than the other two classes, and again for a somewhat different reason, an unfixed sentence should be imposed, not to a dungeon, not to a reformatory, but to a State or county hospital for inebriates, the one object being to cure the patient, to break the habit that binds him hand and foot, and to restore him to a condition of abstemiousness and usefulness in his community. In his case the violation of law should surely be treated as if it were a disease, as, indeed, it has too often become. But, although under sentence, the folly in his case of a brief sentence, such as is usually imposed, just long enough to make him frightfully thirsty, is too manifest to need more than mention. For him nothing is of any use but a long and indefinite term, as in insanity, to last until cured. Thus in every phase of crime requiring detention, inebriety included, it is shown that the sentence should be indeterminate. How should it be otherwise, when the term sentence is the child merely of vengeance, paying the criminal so many weeks' worth of imprisonment for such an amount of crime? It cannot be otherwise, if the theory of reformation is the correct basis of treatment for crime, than that the

proper term of detention cannot be adjudged beforehand, but must depend upon factors in each case undetermined in advance, and in each, therefore, sentence should be imposed to the inebriate hospital, to the reformatory, or to the penitentiary, there to be detained until, in the judgment of the proper authorities, restored to correct habits, and then released on parole.

For the carrying of these views into practical effect, we would urge:—

1. The abandonment of county jails by every State as a factor in its penal system.

2. Reform schools for boys and girls.

3. One or more houses of correction and reformation for misdemeanants, such as inebriates, vagrants, etc., with thorough provision for hard work and a hospital for habitual drunkards.

4. A series of houses of detention for persons awaiting trial and for witnesses, each State being districted into groups of counties for this purpose.

5. Two or more reformatories, on the Brockway plan, for corrigible offenders of the male sex and of any age above sixteen.

6. One woman's reformatory.

7. One or more penitentiaries for the incorrigible class.

8. One hospital for the criminal insane.

In conclusion, we express our belief that much disadvantage arises from the inequalities of the penal statutes in different States, and that benefit would result from a convention in which all the States would be represented by gubernatorial appointments of jurists or of men learned in the law of their several States, for the purpose of harmonizing, if possible, their criminal codes, and correcting the ancient defects which had their origin in the ignorance of a bygone age.

The long continuance of "black holes" in the most enlightened States, of errors in criminal jurisprudence long since exposed, and of lame and impotent systems after their evils are known, is discreditable to our civilization. It looks as though this generation were not in earnest in the desire to diminish crime. "If ye know these things, happy are ye if ye do them."

THE PROBATION SYSTEM.

BY CHARLTON J. LEWIS, NEW YORK.

The history of imprisonment remains to be written. In ancient times it was the method of restraining foes and of safely keeping those who were accused for trial or for punishment. Gradually grew up in the last century the substitution of prisons for enormous fines, whippings, mutilations, and death. The influence of compassion was the most important in bringing it about. Side by side with this substitution arose new notions of mitigating the pains, and especially the moral sufferings of prisoners. It is only in very recent times that imprisonment has been studied in penal codes as a means of distributing exact justice to offenders, by proportioning the length of sentences to the supposed enormity of offences and the supposed desert of criminals. This principle has in recent years reached its highest development in the penal codes of many nations, that of Italy being the most elaborate. The drafting of such codes has been called a science, and in the administration of them the courts and officers of the law, in every civilized land, are now required, when a criminal is detected and tried, to attach to the particular deed proved against him one of the many names of offences defined in the law, and to determine, within the prescribed limits, how many months or years of prison life he deserves to suffer as retribution for the deed.

Meanwhile, though penal law has moved steadily in these old ruts, the conscience and intelligence of the age have advanced beyond it. Men have come to see that retribution for offences is no part of the duty of society; and that it is, in its nature, impossible. The impracticability of framing a scale of guilt, and attaching its degrees to offences by name, has been proved by innumerable trials. No two codes agree, even in broad outlines, and a comparison of them shows that no principle in framing them is attainable. Nor, if a perfect code were conceivable, and were actually devised, could its administration be made approximately equitable. The degree of indignation felt by the judge is, of course, the determining influence in fixing the sentence: but no two judges are just alike in their moral constitution, nor indeed is any one judge so uniform in his impulses

of wrath against wrong that he can be expected to proportion his severity, even to his own conceptions of guilt, by a uniform scale. By any test whatever, which is impersonal, the entire system of sentences to imprisonment, according to the degree of the offence, is a tangled mass of injustices and absurdities, such as needs but to be examined in order that the moral sense of mankind shall revolt against it.

Further, the idea out of which this system has grown is fundamentally false. To repay men for crime according to their deserts is the professed aim of our penal codes. The statement of the aim is the exposure of its futility. The law itself carefully excludes from the trial of a criminal every element of an inquest into his deserts by limiting it to the particular charge formulated in the indictment and by restricting in many ways the discretion and powers of the court. Were judges and juries invested with all the attributes of the Almighty they could not administer the existing penal laws of any country with any tolerable approach to equity. The effort is as useless as the achievement is impossible. All practical students of the subject know that the theory of retribution has no value in the police work of the world. As a matter of fact, its advocates long ago abandoned the defence of the principle. No one outside of the small circle of technical students, who draft codes, any longer pretends that there is a semblance of justice in the distribution of terms of imprisonment as penalties. They have fallen back on two pretexts as the bulwarks of the system—first, that the fear of the punishments prescribed by law has a deterrent power to keep men from committing offences, and, secondly, that these penalties are a natural expression of moral indignation against crime, by which society as a whole associates itself with the Divine Ruler of men and imitates his government.

There is no time to-day to discuss these pretexts in detail. I am convinced that both are without force. That the fear of detection deters some men from crime is true. It is also true that the law, by specifying and defining the acts which society regards as wrong, contributes to the education of conscience and the formation of orderly and right habits among its members. But all this does not tend in any degree to prove that a law which falsely professes to render to every offender his due is necessary or useful. On the other hand, the pretence of investing the law with divine attributes is a mockery

of Heaven. We degrade the conception of God's wrath against sin when we confound it with the anger of a police justice and a pickpocket. We destroy the spirituality and nobility of religious thought when we compare the decree of the all-wise, all-just Creator, who looks upon the heart and weighs the whole life in unerring scales, with the sentence of the judge, specifying a term of confinement, within narrow legal limits, upon the technical proof of a single act.

Let us face the truth. The system of imprisonment for definite terms as retribution for individual offences is an utter failure. It is without reason in principle, it is without practical value. It has broken down in philanthropy, in morals, and in experience. While it has controlled and inspired the general legislation of nations against crime, therefore it has failed to satisfy statesmen, philanthropists, and social students, and has met with a steadily increasing protest and revolt from them all. The system seemed a generation ago to be firmly entrenched in public opinion, and its critics were almost voiceless. But a gradual, silent change has taken place, until now it is modified, weakened, undermined in every direction. Even the penal codes themselves begin to bear strong traces of the revolt against it.

Thus, in many jurisdictions, prisons for retributory confinement have been made, in a greater or less degree, institutions for the reform of criminals, the aim of retaliation giving way in part to that of education. With this in view the principle of shortening the confinement for good behavior and that of release upon parole have been widely introduced. Instead of such prisons, reformatories have been built for young criminals or first offenders, in which the entire organization is devised for the purpose of fitting the inmates for free and useful life. Several States have adopted the indeterminate sentence, either generally, for all offenders confined in particular institutions, or at the discretion in each case of the court. Each of these improvements is in itself a distinct abandonment of the entire theory on which our penal codes are constructed, and logically involves the rejection of all retaliatory punishment, the overthrow of the system of apportioned periods of imprisonment, and the adoption of the principle that the sole end of criminal law is the protection of society. But logical consistency is as yet unknown in the criminal law of any community. No comprehensive and consistent

system of penal law, founded on this true conception of the duty of government, has yet been framed and proposed, much less enacted in any country.

Of all recent encroachments upon the traditional system of criminal jurisprudence, the most significant and the most momentous in its promise is that which is before us for discussion to-day. Its origin was not in theory, but in local experience. It is true that, early in 1870, Émile de Girardin, the famous Parisian editor and sociologist, published a series of articles in his daily journal, *La Liberté*, showing the failure of imprisonment as a penalty, the practical effect of the prison system as the educating institution of the criminal class, and the necessity of a great reform by which all first offenders should be made the wards of the community, and placed in social relations under every influence of restraint and training which society can bring to bear to fit them for social life. But these papers were doubtless unknown to the humane laborers who introduced the probation system in Boston a few years later. Nearly twenty five years ago an old man of leisure and of the highest benevolence became known in the criminal courts of Boston as a watchful friend of every friendless youth dragged before them. Father Cook was a practical philanthropist, who sought to do good to the needy in each individual case as he met with it, and left the theories of law to others. He came every day to learn whether among the unfortunates seized as culprits there were any who were innocent, or any whose error was but an incident strange to the tenor of life and without root in character, or any who were not yet hardened, but in whom there was hope, under proper guidance, of penitence and reform. He investigated each case, and was gladly accepted by the courts as an adviser. His experience and his insight into human nature gave weight to his intercession. When there was a prospect of saving the accused from a life of crime, he voluntarily accepted his guardianship; and the judges were eager to place such cases in his charge. Thus he became, informally and without official position, the recognized probation officer for the young offenders of Boston; and scores of boys were saved by him from entering the prison which would have been their hell, and were restored to self-respect and independence. In 1878 the first law on the subject was passed, requiring the appointment of a probation officer for the city of Boston; and the courts were so wise and so fortunate as to obtain in this office

the services of the late Edward H. Savage, formerly chief of police of the city, who filled it for fourteen years, till his death, with self-sacrificing zeal and with an efficiency which commended the system to general approval. In 1880 a law was passed for the whole State, authorizing the aldermen of each city save Boston and the selectmen of each town to establish the office; but hardly anything was done under it, the municipal authorities proving to be as narrow and destitute of enlightened enterprise in Massachusetts as elsewhere. In 1891 the late Governor William E. Russell, in his inaugural address, brought the principle of this reform impressively before the public mind, and recommended the universal adoption of the Probation System; and on May 28 of that year a law was passed requiring the criminal courts to appoint probation officers throughout the Commonwealth, and defining their powers and duties. Successive amendments have improved the system by increasing the number of such officers, by adding a woman to the force in Boston to take charge of the cases of female offenders, and by enlarging the powers of the courts, through these almoners of their bounty, to grant efficient help to these most needy dependents.

A commission appointed in 1896 to investigate the Charitable and Reformatory Interests and Institutions of the Commonwealth reports that this probation system has worked with admirable results, and advises its further enlargement. Meanwhile, year by year, the legislature has in many ways relaxed and modified the traditional notions of criminal justice. The authorities are now permitted to release on parole prisoners with not more than six months to serve, all convicts sentenced for the first offence who have served two-thirds of their time, after the reductions allowed for good behavior, and even those confined as habitual criminals, upon proof of reformation. Thus the old notions of retribution have been abandoned, and a steady approach made to the principle that no man should be confined in prison who can with safety to society be free. In many other States of the Union penal codes have been modified in the same direction. Reformatories have been built, the indeterminate sentence has been authorized, the parole of prisoners deemed worthy of trust has been permitted. The probation system in its full extent has been recommended by Prison Boards for adoption. A similar method of dealing with juvenile offenders has been practised in Great Britain with extraordinarily good results for several years, and delegations from

some countries of the continent of Europe have recently visited Massachusetts to study the system with a view to its introduction at home. Another significant fact in this connection is that the State prisoners of North Carolina have for many months been led out upon the open highways with no guard save one foreman for each gang, to do hard work in making roads. They have been subject to no more restraint than other laborers, seeking food and lodging wherever their labor took them, and in some instances in their own former homes. Not a single effort has been made to escape, and the labor has proved even more efficient than that of the average hired workman, while the effects on the character and temper of the men have proved highly beneficial.

The tendency of the times, then, is already to reduce to a minimum the use of stone walls and iron bars for the confinement of men. There has never been any pretext for the general and indiscriminate adoption of imprisonment for offenders against law except the utterly baseless and exploded fancy that it could be distributed in proportion to their desert. In olden times, when the prison was used simply to detain people who were wanted for trial or punishment, or to restrain a foeman's liberty, there was at least an intelligible purpose in it. The assertion sometimes made that jails are meant to hold people who cannot safely be left at large has no meaning at all in our penal systems. Can anything be more absurd than a law which declares that, if a man picks a pocket, his liberty shall be inconsistent with the safety of society for at least six months, but not more than three years, while, if he steals at night from a dwelling, his neighbors will need this protection for at least two years, but he will surely be fit for freedom after ten? Our scheme for assigning periods of confinement to particular crimes has no relation whatever to the safety of society or the fitness of men for liberty. We have now abandoned the superstition that such sentences are a just recompense to offenders. They have, therefore, no foundation whatever in principle. They are merely a relic of beliefs and forms of thought which belong to an earlier stage of civilization. Until the method by which government shall deal with crime is considered as a question of social science, wholly uninfluenced by the traditional codes, there can be no clear conception even of the nature of the problem.

There is very grave doubt whether, on the whole, our prisons do

and a more humane goal. For a century past they have been in effect centers for the great wheels of crime. Men are sent to them on trifling charges, and convicted for life. Thousands of men were in 1890, and are in millions of accusations of 20 witnesses have been subjected to conflicting accusations and made criminals by them. Thousands of others, condemned for a sudden impulse or a temporary weakness, whose old and pure and degraded character have been shut out from home and friends to become enemies of mankind. The graduates of the prison, with the rarest exceptions, make up the criminal mass of Christendom. It has been the effort of philanthropists, from the days of John Howard, to reform the prisons themselves and to put an end to the pain and the companionship, the idleness and vice, the irresponsible and brutal government, which has made a martyr of their images of hell. But even in these respects the reform is vainly attempted, and its difficulties are better understood, the more the effort is pressed. In the richest States of our own Union, and amid the universal charities of our day, there are a hundred institutions maintained at the public cost which are carrying on their work of destroying body and soul. Not would the end of the reform be accomplished if every prison and jail in the world were at once made the home of cleanliness, industry, and Christian education. The fact remains that the solitary life of a prison is unnatural. It crushes the social habits and instincts, and unfits men for life among their fellows. Take a young man of average capacity and conscience, whom you wish to train for useful citizenship, and lock him up for one, five, or ten years, and you will not have helped him. You will have maimed him, mind, heart, and soul, for all the future. If he is a weak or passionate or unruly nature, prone to disorder, in need of all the training naturally gained by social intercourse, and by steering his own career among men, is he helped by depriving him of human society and of the habit of self-regulation and self-guidance? Is he helped by branding him forever with the name of convict, prison bird, felon, enemy of mankind? No true prison reform consists in doing away as far as possible with prisons.

These considerations show that the probation system is in its infancy. It is the partial and tentative expression of a great principle which is susceptible of vast extension and of general application. It points to wholly new and rational methods of dealing with crime. How to prevent offences, not how to avenge them,

must be the study of organized society. The elimination of the criminal class must be the aim of criminal law. The abolition of academies of crime, supported by the State under the name of prisons, and the substitution, instead of indiscriminate imprisonment as penalties, of such treatment of offenders as is best adapted to rescue humanity from its weaknesses and depravity, is an essential part of the reform. With a wisdom rarely attained by legislators the Massachusetts Probation Act of 1891 provides —

SECTION 3 Each probation officer shall inquire into the nature of *every* criminal case brought before the court under whose jurisdiction he acts, and may recommend that *any person* committed by said court be placed upon probation. The court may place the person so convicted in the care of said probation officer for such time and upon such conditions as may seem proper.

No exception is made. The principle is of universal application, without reference to the name, definition, or supposed degree of the offence. The law is bold and universal in its consistency. The question for the court, upon the information of the probation officer, is simply whether it is safe for society that the prisoner go at large. It is not complicated by the irrelevant question whether the offence for which he is convicted bears one name or another, — whether it is drunkenness, assault, robbery, arson, or murder. It is true that the administrators of the law have hitherto been timid, and are everywhere bound in the fetters of traditional fallacies, so that its practical application has been limited to what are called petty offenders. Even the authors and the foremost advocates of the law have as yet not dared to demand its enforcement in cases of crimes which bear ugly names and are connected in the penal code with long periods of confinement. But the time has come to cast aside these fetters, and proclaim with boldness that, apart from the confirmed and habitual criminals whose whole lives are a revolt against civil order, the worst use you can put a man to is to make a State prisoner of him, and that the confinement of a human being in a jail can never be justified by any act he has committed, nor by any consideration but the conviction that he cannot, with safety to others, be left at large. A necessary consequence of the same principle is that, if in any case confinement becomes necessary, it must be continued until the offender is himself changed, and it is

THE HISTORY OF THE PENITENTIARY SYSTEM IN THE UNITED STATES

INTRODUCTION

BY SAMUEL JOHNSON

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The history of the penitentiary system in the United States is a story which presents a series of events. It begins with the first attempts at the State House, and ends with the present. It has its own history, its own bearings and its own value. The State endeavored to measure the amount of punishment which would in some unknown way equal the offense, and to measure off to the offender an amount of suffering or loss which should be the equivalent of his evil deed. That he should be harmed as much as he had harmed another, or, if his offense were one created arbitrarily by the State, to add to it a commercial value and an equivalent penalty.

This theory dealt only with the past. It took no account of the interests of the criminal for the future, or even of the enormous interests of the State which are bound up in the future of the criminal. It assumed that the relations between the State and its delinquent subject would end when his term of imprisonment expired, that the transaction between the State and such subject would be completed when he had "paid" the penalty; and that, in fixing the punishment, the relations were merely those of debtor and creditor. The only other thought of the State, in punishing an offender, was that it might be possible to deter him or some other person from committing other offences.

The natural outcome of this theory was the system of definite sentences,—the measuring off of so much penalty for so much crime, and a prison system which had for its main purpose the sure confinement of prisoners, and the imposition of a certain amount of discomfort, by compulsory labor, deprivation of privileges, etc. The

transaction ended, finally, by the discharge of the prisoner into the world, regardless of his fitness for a free life.

The contention of those who favor the indeterminate sentence has been, to a considerable extent, against the definite sentence itself. It should be against the theories upon which it is based, for the definite sentence is, in the main, consistent with those theories; and, if they are to prevail, it cannot be overthrown.

The theory upon which the indeterminate sentence is based differs from the old theory at every point. It denies that a crime is an act for which the State must retaliate upon the offender. If the individual who is harmed cannot and should not retaliate, it is not easy to see how the State can do so in his behalf. The State is not an avenger, with a mission to right the wrong which a criminal has done, but is to try to right the criminal, that he may cease to do wrong. A crime has no commercial relations, aspects, or value. The State cannot estimate the amount of punishment which will equal the offence, and is unable to measure off to the offender an amount of suffering or loss which is the equivalent of his evil deed. The injury which the offender inflicted upon another cannot be estimated. One person suffers ten times as much as another from two blows of exactly the same force or from the loss of a hundred dollars. And one prisoner suffers more in a month than his companion does in a year. Even if it were desirable to do so, it is impracticable to "make the punishment fit the crime." It could not be done, even if offences were exactly alike, or if sentences for similar offences were exactly equal in length.

Nor should crime be dealt with as a past act merely. The State has a greater interest in the criminal's future than it has in his past. It has great interests bound up in his development, mentally, morally, physically, and spiritually. The relations between the criminal and the State are perpetual. They should change as he changes. They should not change until he changes. They are not those of debtor and creditor, which will cease when the penalty is "paid." The imposition and service of a sentence are not the completion of a transaction between the State and one of its delinquent subjects. The decision, by the court, that he has broken one of the laws, establishes a new relation. He should be treated as a criminal, not for a definite time, fixed in advance by a judge, who tries to estimate the value of his one wrong act, but for an in-

definite period, to be terminated by those who have him constantly in view, when they have reason to believe that he has ceased to be a criminal. And lest their decision, made while the prisoner is under wholesome restraints and stimulated by the impulse of a great desire for freedom, should not be a correct one, his release is conditional, and the continuance of the liberty won by him in prison depends upon a continuance in well-doing outside. Thus the punishment is made to fit the criminal at all times, and not "to fit the crime" at a given time.

This view of crime and punishment necessitates a change of system. If the old theories are to prevail, the definite sentence must be continued. If punishment is the main purpose of imprisonment, the term must naturally be fixed in advance by a judge, who shall decide how much shall be imposed for the offence committed. It has never been done successfully; but there is no better way of dealing with a single, definite, past act than to commit the decision to a judicial officer.

But the adoption of the other theory involves the imposition of indeterminate sentences. The reason for imprisoning a certain member of society is not merely that he has done a wrong act, but that he is a wrong-doer. His criminal act may properly be taken as a proof that he has such a character that he is unfit to be at large. It may not be true. His act may have been something entirely apart from himself, as reprehensible to him as it is to others. He may be far better than his deed, or far worse. But it is fair to assume that it justifies his removal from the community.

If this assumption is well founded, what should the State do next? Plainly, it should attempt to change his character. It owes this, in a way, to the offender, but it certainly owes it to itself. The expense of maintaining a prison is very large. If nothing is done to change the character of prisoners, most of this money is wasted. If they come out unchanged, the imprisonment has protected society for a brief period only. Permanent protection is secured only when the criminal is led to discontinue criminal pursuits.

The indeterminate sentence makes the direct appeal to the prisoner to reform. The definite sentence is understood by him to be a penalty for his wrong act. He knows that at the end of a given term he will be discharged, even if he is known to be determined to

continue a criminal life. The indeterminate sentence emphasizes the fact that he must change his character to secure release. The definite sentence turns his attention to the past the indeterminate sentence directs it to the future. In imposing the definite sentence, the main question is, "What did he *do*?" with the question, "What *was* he?" in a subordinate place. In imposing the indeterminate sentence, both of these questions are asked, but another and more important one is added, "What will he *be*?" or "When will he be changed?" No judge can answer this question in advance, and the time of his discharge should not be fixed until it has been answered. The wisest of men cannot tell what will be the effect of imprisonment in any given case. One who is to take away another's liberty should have great knowledge, judgment, and skill. The wise restoration to the community of one who has committed crime is a task even more difficult and more important to the community, and requires the same qualifications. The knowledge can only be obtained by those who have the opportunity of testing the prisoner, and of knowing his conduct under varying circumstances: namely, the prison authorities. It is absurd to suppose that any judge can tell in 1897 whether a criminal will be fit to return to the community in 1900 or not. Under the indeterminate sentence the decision regarding the time of release is postponed until fitness for release can be ascertained. If a man ought to be sent to prison, he ought to be kept there until his character is changed.

If a prisoner is not to be discharged until he is fit to be at liberty, the State should endeavor to prepare him for release. The theories which underlie the indeterminate sentence therefore demand a changed prison system. The central purpose in such a system should be the reformation of the inmates, and all the machinery used in the treatment of prisoners should be devised with this purpose. Each should be treated as an individual. The defects of one may be mental; of another, moral, of another, physical. The crime of one may be due to a lack of moral sense, that of another, to a lack of common sense. The State should try to remedy the defects of each. To make one's release depend upon reformation, and take no measures to secure it or to test it, is unfair to the prisoner and to the State.

The indeterminate sentence compels the treatment of prisoners as individuals. No one doubts that the man whose crime is wilful

should be treated differently from the one who slipped by accident. Under the definite sentence, food, clothing, discipline, are the same for all, the only difference between different classes being in the length of the term of confinement. When prison treatment depends upon present character, and not merely upon a past act, the adjustment will be more intelligent.

The leading criticism of the indeterminate system is that it puts judicial powers upon executive officers. But it is plain that making a decision as to the time when a criminal shall return to society is not a judicial act, but a function of administration. The discharging board does not take away any legal rights from the prisoner. He forfeited those when he committed his crime. The adjudication relative to his guilt, and the decision that he has forfeited his liberty, are judicial acts, to be performed by a court. The restoration of his liberty, though affecting him incidentally, is more important to the community than to the prisoner. It is therefore left in the hands of those best qualified to determine whether he can be allowed to go at large with safety to the community. Depriving one of his liberty must be a judicial act; restoring that liberty is an executive act.

It should be added that the release of a prisoner from an indeterminate sentence is not an act of "clemency" or "mercy." We speak of "the demands of justice" as if they were met by the imprisonment of the criminal. But the great "demand" of justice is that the wrong-doer shall become the right-doer at heart. When a man is released from confinement without a change of character, this "demand" is not met. When one has proved his purpose to live correctly, and is discharged in consequence, there is neither "mercy" nor "clemency" in the release. He is merely treated justly.

The hope for the general adoption of the indeterminate sentence lies in two things,—in the better results obtained wherever it has a fair trial and in the increasing intelligence of the people regarding crime and its punishment. The old theory is losing its hold. New ones are securing attention. They are based upon certain propositions which are coming to be generally held. Among them are these. —

That punishment should be made to fit the crime rather than the criminal.

That character, and not actions, should be the ground of treatment.

That a criminal act furnishes little proof regarding the real character or criminality of the offender.

That the criminal has forfeited his right to liberty, not for a definite time, fixed in advance, as the penalty for a single act, but until such time as he shall cease to have a criminal character.

That this cannot be ascertained before the convict begins his imprisonment.

That it is unfair to the community to release an unreformed criminal.

That the reformation of the criminal is one of the great purposes of imprisonment.

That the State is under obligation to endeavor to reform him.

That his release should be conditional, so that he can be returned if it is found that his reformation was not complete.

That in the course of time, when his reformation has been proved, he should be fully discharged.

There is no controversy regarding any of these propositions. When one asks whether a system of definite sentences is consistent with their acceptance, there is but one answer,— an emphatic negative. The propositions must stand. Legislation must come to this standard. The principle of the definite sentence is unsound, and its results are unsatisfactory. The indeterminate sentence is consistent with sound theories of government, with what is known of human nature, with the best interests of the community and of the prisoner, and has produced good results. Its advocates are no longer upon the defensive; and its general adoption—not for reformatories merely, but for all institutions dealing with criminals, not for young offenders only, but for all classes, from the petty misdemeanor to the incorrigible felon—is only a question of time.

EUROPEAN PRISONS.

BY SAMUEL J. BARROWS,

INTERNATIONAL PRISON COMMISSIONER.

European prisons differ in different countries and in the same country as much as prisons in different States and in the same State in the United States. The impressions one may get from European prisons depend somewhat on the route of the traveller and his opportunities for seeing the best and the worst. It is the object of this brief paper simply to point to some features of European prisons and prison administration which seem to be worthy of study or of imitation in the United States.

The influence of the International Prison Congresses in Europe has been seen in the development of new ideals and standards in penal laws and penal administration. A certain physical standard, for instance, of excellence in prison construction, is now generally accepted among the highest civilized nations. Nearly all the enlightened nations of Europe are trying to move out of the bad conditions of a previous age. Whenever new prisons are erected, they are built with reference to modern standards as to light, air, and sanitary conditions. In respect to physical structure, some of the finest prisons in the world are found in England, France, Holland, Belgium, Germany, Austria, Hungary, Switzerland, and Italy. It takes time, however, and money to make the change from the old to the new; and progress must be gradual. In Great Britain the change has been pretty well made; and most of the old dilapidated or inferior prisons have been abandoned, and newer and better ones substituted. England is practically on a modern system. France is thoroughly progressive in spirit, and has achieved some splendid results. In *La Santé*, at Paris, the French have shown what they mean by a modern prison. In the departments, however, they are still hampered by the lack of good buildings. Many of them are simply old feudal castles, which have been turned into departmental prisons. They are ill adapted to the purpose; and, though one of them which I visited last summer had inner walls of nine feet in thickness, yet they offer no security against the escape of prisoners, and do not furnish proper conditions for reformatory

influences. The same is true of Italy. One of the finest prisons in the world is in Rome. But it will take some time for Italy to abandon its old and badly constructed prisons of a previous age.

The separate, or cellular, system has been accepted in France, Belgium, Holland, and in other parts of the Continent as the idea system. Much emphasis is laid upon it by many leaders. I cannot but think that its value has been greatly overrated. A new interest has been awakened in Europe in the reformatory system as it has been applied and developed in this country, especially with reference to young prisoners.

My object, however, is not to point out the defects in European systems so much as some of the advantages which they have secured.

Penal Codes.—Inseparable from every prison system are the criminal laws under which sentences are imposed. At the International Prison Congress one section is always devoted to the important subject of criminal law. Different States in Europe have seen that it is not only necessary to reconstruct their prisons, but to revise their criminal codes. France has done much in this direction, and is considering further revision, Switzerland likewise. Italy has but lately thoroughly overhauled its criminal code and eliminated ancient and barbaric features. One great advantage which France, Italy, and other European countries have over the United States is that their criminal codes are made to cover the whole extent of their country. They do not have the difficulties which arise from separate State or provincial codes. Thus in the United States we not only have no well-digested federal code, but each of our forty-five States has its own code. The complications, contradictions, practical and ethical, which arise from such inconsistent estimates of the character of crimes and the punishment to be awarded to them, are well known to every one who has given the slightest attention to the subject. While different cities may naturally have different municipal regulations, according to local ideas as to the best way to regulate the health of a community, to protect life and to maintain order, yet, when it comes to the definition and classification of crimes and the administration of penalties, our law should represent, not a local tradition or sentiment, but the moral standards of a whole State and the intelligence of the best developed civilization. To divide off codes by arbitrary, political,

or by physiographical boundaries is unnatural and unethical. It prevents the application of even-handed justice and of uniform treatment of crime and criminals. A prisoner who is arrested in France or in Italy knows that, so far as the criminal code is concerned, the pressure of law will be equal anywhere within the bounds of those nations. The code may be good or bad, but it is at least consistent. The moral and legal distinctions drawn in different States of the United States are so confused and contradictory as to be a parody upon our civilization. The differences arise, of course, from our theories of local government, and it is not easy to see how uniformity can be attained in the United States without a development of the idea that crimes should at least be classified on certain broad lines of distinction, which should cover the whole country. There are two elements in every criminal code. One is that of classifying crimes and providing tests for classification, and the other is the affixing of penalties. If we could secure a more general uniformity in the classification of crime, the adoption of the indeterminate sentence would be the best solution for penalties.

The Congress of the United States has just made an appropriation for the codification and revision of the criminal laws of the United States, and a commission of three members has been appointed by the President to do this work. It is a part of the plan of the writer of this paper — in representing the United States abroad this summer on the International Prison Commission — to secure special monographs on the criminal codes of Europe. While civilized nations have made progress in the classification of crime and in the abatement of penalties, no principles have been discovered or formulated under which punishments can be wisely and equitably scaled with reference to offences. Sufficient elasticity in a code to permit the adoption of the indeterminate sentence is, as before said, the only solution of the question yet apparent.

Identification of Criminals.—A few countries, notably France, have already taught us lessons in the measurement and identification of criminals. I do not refer here to the methods of Lombroso and his disciples in criminal anthropology, by which they undertake, through purely physical studies and external indications, to establish a criminal type. This method has proved thus far altogether unfruitful and unreliable. Neither Lombroso nor any of his followers has succeeded in demonstrating the existence of a purely criminal type.

While our criminal codes are less barbaric in the punishments they inflict, there is a tendency in their development to include, as offences against society, many actions which, in a lower state of society, would not be recognized as criminal. Laws against duelling, for instance, have been in operation since the days of Cardinal Richelieu, but those who violate them do it on the basis of a so-called code of honor, which they wrongly assume it to be their highest duty to defend. In the days of Richelieu the sacrifice of the nobility of France by this practice was enormous. Yet no criminal anthropologist would put them with the criminal classes. The same is true of many other offences. Even in the grosser offences, which indicate a lower and more brutal nature, no strongly marked line of demarcation can be drawn for the determination by physical indications of a criminal class. I believe that most prison wardens will agree to this.

More important than the establishment of a criminal zone for the designation of those who fall within its boundaries is the practical identification of criminals determined by scientific measurements and based upon their police and prison records. If criminal anthropology is of little value to the judge and the prison director, criminal anthropometry is of great value in establishing the identity of a man, and thus connecting him with his previous history, whether it be good or bad. It is of great practical importance, in any police system, to determine the identity of a person who is arrested. The application of the Bertillon system of measurements renders this not only possible, but easy, with reference to any person who has been previously arrested. This system is now adopted throughout France. Thirty minutes after a man is arrested, it is possible to tell whether he has been arrested before, how many times he has been committed, and what sentences have been imposed. In short, the identification of a person will furnish the key to his record. It does not matter in what part of France he may be arrested: the central bureau at Paris can furnish the information to any police court in the republic. In the United States this system has been adopted in a few cities; but we are far behind Europe, and especially France, in this respect. Criminals go from State to State and from city to city. While some of them may be well known to the police, others have no difficulty in concealing their identity. The adoption of laws for cumulative sentences in

many of the States renders identification very important. In some States the criminal may be committed for twenty-five years after the third offence. Under such laws identification is absolutely necessary. It is to be hoped that a more general adoption of the Bertillon system in this country and a central system of registry will check the migration of criminals.

Centralized Administration.—Certain countries of Europe — England and France, especially — have a great advantage over the United States in the uniformity and economy which they secure through centralized administration. In the United States, for instance, there are forty-five States, with forty-five systems of prison administration. There is not even a central bureau of information. Not only are there forty-five different State systems, but even in the same State authority may be divided and distributed in different counties. For instance, in the State of Massachusetts, though we have a board of prison commissioners, their plenary authority only extends over the State institutions. They have no authority over the institutions of the city of Boston, and only a power of inspection and suggestion over the county prisons. It is apparent that we could get along with fewer institutions in Massachusetts, and secure better classification, greater uniformity and economy, and better reformatory results, if all the penal institutions of the State were under State control. The results gained in England and France by such centralization are beyond dispute. In the United States, though we cannot have federal centralization, it is very desirable to have State centralization, which would sufficiently preserve any advantages of local government.

Prison Officials.—In Europe, prison officials have the advantage of a more secure tenure of office than where they are still subject, as with us, to the caprices of political fortune. The establishment of a merit system in France is supplemented by schools for the instruction of prison officers in their duties. Officers are detailed from the different departments to Paris, to receive instruction. I was struck also in Prussia with the intelligence and character of prison officers. Personality is a great element in any method of prison reform. We have obtained in the United States the services of many devoted and superior men in this work. They need the protection which comes from a secure tenure of office and opportunity for promotion.

Prison Labor.—Prison labor in Europe is hampered to some extent, as on this side of the water, by labor agitation. I suspect, though I am not sure, that prison labor on the Continent is more diversified than with us. But in one respect they are far ahead of us in Europe: I mean in introducing productive labor in their jails, obligatory for those under sentence, and optional for those who are under accusation. It is not uncommon on this side for a man to remain several months in jail without work or the opportunity to get it. It is demoralizing to the prisoner and unnecessarily expensive to the State.

Earnings of Prisoners.—Still another respect in which Europe has the advantage is in the very general adoption of the practice of allowing the prisoners a percentage of their earnings. This custom prevails in nearly all European countries. It is a valuable aid to good discipline and furnishes a stimulus to energy. Half of the amount thus allowed to prisoners is available during their imprisonment, and may be applied to the purchase of such articles as the director permits, or, if the prisoner is married, may go toward the support of his family. The amount which the prisoner may thus earn varies greatly in different countries on the Continent. In some cases it is very small. In others it amounts to a considerable sum, sufficient to give substantial aid to his family and to furnish the discharged prisoner with money for transportation to his home, to buy tools, and to pay his board until he can secure work. In the few American States in which it has been adopted it has worked well, though much, of course, depends upon the rate of compensation and the rules under which it is secured.

Discharged Convicts.—Two years ago, at the session of the International Prison Congress in Paris, I made a special study of the work for discharged convicts. I was somewhat surprised to find how much further ahead England, France, and Switzerland are than the United States in this matter. A report made by me through the State Department to the Congress of the United States has been published, with other special papers, in connection with the report of the last International Prison Congress. A few more copies of this report are still available for distribution on application to "The United States Prison Commissioner, State Department." At the time this report was prepared, two years ago, it appeared that, while there were ninety societies in Great Britain, nearly fifty in France,

and twenty five in little Switzerland, there were not more than five active societies in the United States. Work of this kind, to be sure, is done to some extent by charity organization societies, so that the case against us may not be quite so bad as it seems, but the figures are sufficient proof that this work is here much neglected. We have much to learn from the experience and example of Europe in this direction. Especially are the Swiss methods worthy of adoption, under which the prisoner is brought, some months before his release, into personal relation with the designated patron, who visits him before he leaves the prison, makes his acquaintance, gives him encouragement and advice, helps to reconcile him to his friends, takes charge of the money he has earned, and sees that it is not wasted on his release. This direct personal interest in the prisoner and his welfare has been productive of the most beneficent results, and the percentage of recidivism in the cantons where it is applied has been greatly reduced.

SIMPLICITY IN JAIL CONSTRUCTION.

ABSTRACT OF PAPER BY FREDERICK HICKSELL,

SECRETARY BOARD OF STATE CHARITIES, INDIANAPOLIS, IND.

From the old methods of primitive jail construction we are in danger of going to the opposite extreme. We are likely to make our jails too good. There is a modern tendency to leave out of our calculations in jail building two of the essential conditions: first, a consideration of the persons for whose detention the jails are built, and, second, the persons who usually have charge of jail administration.

The population of the average jail is composed chiefly of people who know and care little about sanitary laws. The indiscriminate association of the innocent and first offenders with the hardened criminals does not, as a rule, impress them as particularly objectionable. Unsanitary habits, which are counteracted by fresh air and exercise in ordinary life, are carried into jail, where their unwholesome effects are unchecked and multiplied.

The facts are almost identically the same in regard to the average jail officer. His knowledge of laws of sanitation or proper rules for government of prisoners under his control is little greater than that of the prisoners themselves.

To be counted against the efficiency of the officer, also, is the ineradicable inclination of the ordinary jail-keeper to pursue the line of least resistance. This inclination leads him to leave undone many important duties, and to do harmful things or permit them to be done in order to avoid displeasing the prisoners. It is a common occurrence for a jailer to excuse his derelictions of duty by quoting the wishes or opinions of his prisoners. This inclination to do the easiest thing is particularly fruitful of bad results in the management of any system of mechanism which requires careful, timely, or frequent attention, in order to insure its successful operation. But, be the jailer well fitted for his position in all other respects, he is a rare officer who has the power of command necessary to maintain order among the prisoners, who, as a rule, are strangers to discipline.

As long as the county jail system obtains, as at present organized, this condition will continue. The number of jails and their small size will make it impracticable to secure trained officers or to pay salaries sufficient to secure the services of efficient men. Political conditions, too, must be reckoned with in a majority of the States, and these lead to frequent changes in officers and to the selection of men for political reasons without regard to personal fitness for the duties intrusted to them. The impossibility of greatly changing these conditions, for many years to come, leaves for us no alternative. We must so construct our jails that they will serve their purpose as well as possible within the governing circumstances.

The local authorities, who control county revenues and have the final word, belong to one of two classes. Those in one class believe all that is necessary in a jail is a building of four massive walls, a few small windows heavily barred, and a strong door, with just sufficient division of the space inside to keep the sexes from indiscriminately mingling together. They maintain that, if people do not like the "accommodations," they should keep out of jail, and usually remark with conclusive and sarcastic emphasis that the county cannot afford to run a first-class hotel for its criminals. They sometimes add that they, the officers speaking, have managed to live in comfort without sewers, water-works, bath-rooms, ventilators, etc., in their

homes, and they do not see the wisdom of providing such luxuries for criminals at the expense of groaning tax-payers.

The second class of local officers whose opposition will have to be met is a large one, and is increasing. When a new jail is to be built, they place themselves in the hands of an ambitious architect. They propose to erect a jail which will be a "credit to the county," and incidentally a monument to themselves, for their respective names and official positions will be deeply and conspicuously graven upon the cornerstone. They know that prisoners huddled together, without outdoor exercise, must be given special facilities for fresh air, cleanliness, the disposition of sewage, etc. They have some idea of the desirability of restricting the association of prisoners. The real needs fall in happily with their inclination; and the architect, with a fee in view proportionate to the cost of the building, helps matters along by suggesting this and that improvement and addition. Above all, the new jail must be an imposing piece of architecture as seen from the outside. It is here that boards of State Charities and other general officers having an advisory supervision over the erection of jails must bear their share of the blame. In the desire to encourage the building of jails in which due provision may be made for the physical and moral welfare of prisoners, we are prone to encourage the installation of an excessive amount of apparatus, often at an extravagant cost.

Jails constructed by either class of local officers are likely to fall under practically the same conditions after a little use. Those which are primitive in arrangement are gloomy, damp, filthy, and filled with noisome odors, while the prisoners are in promiscuous association. These conditions might be much improved by a vigorous and intelligent administration, but that is not to be had.

On the other hand, the jails which are equipped with all the latest devices of sanitary science run a rapid course of degeneration, and soon reach a condition little, if any, better than that of those devoid of such equipment. Recklessness and ignorance on the part of prisoners and jailers, and a disinclination to attend to the details of work which are necessary in the proper use of sanitary or safety appliances, play havoc with the achievements of science. Heating equipment quickly gets out of repair, and remains so permanently. Ventilating apparatus becomes choked so as to be useless, or the contrivances for regulating the air currents are ignored or are broken

and never replaced. Drain-pipes are clogged, and continue for months, sometimes for years, unopened. Water-pipes become leaky, and the water is shut off pending repairs which may never be made. Flush tanks in closets get "out of fix"; and the closets go unflushed, though not unused. Reservoir tanks in the attics are allowed to get dry and leaky, and are never used again. Bath-rooms are abandoned because the water-heaters burn out and repairs are not made, or because the drain-pipes are closed and nobody takes enough interest to clear them out. Sewer gas fills the building, and no one knows what it is or has the interest to look into the cause. Systems of lever-locks, by which the jailer may lock or unlock any cell from outside the prisoners' cage, fail to operate, with the result that the cells are left always open. Food elevators refuse to run; and the boys are brought down and turned in with the men, to save carrying food upstairs, or perhaps the women are brought into one tier of cells in the men's department, in hearing, if not in sight of the men, for the same reason. The complex and costly contrivances designed to facilitate the proper administration of the jail thus contribute, under actual conditions of operation, to defeat that purpose. Many a jail have I inspected in which expensive and complicated equipment has thus contributed directly to the creation of intolerable conditions. Without such equipment, prisoners and officers know that what is done they must do themselves; and the duties, being simple, require little intelligence or skill. With the equipment, too much reliance is placed upon machinery, and not enough upon brain and brawn.

We may venture the hope that in time to come our jail systems may be so changed that officers in charge will be selected because of personal fitness and experience. Until then we must compromise with our wishes, and build our jails to fit existing conditions. By careful observation we must determine to what extent improved sanitary and safety devices may be successfully introduced. We shall find it necessary to sacrifice ingenuity and delicacy to strength and simplicity. It will be found better to have a few conveniences which are appreciated and easily managed than many with consequent neglect. We must build with a view to durability and solidity. If a malicious prisoner sees nothing which, by its apparent weakness, invites destruction, his destructive tendencies will be discouraged. The careless or reckless prisoner will then no longer be a source of endless expense for repairs. Escapes, which are constantly made

possible by reason of the weakness of what are meant to be improved appliances for health or comfort, will be greatly reduced in frequency.

With the ignorant or indolent officer in mind, let us make the number of different duties placed upon the jailer as small as possible; and those which are essential let us so magnify, by our methods of construction, that they cannot be neglected without results immediate and disastrous. There are many competent and conscientious men in charge of jails, but their tenure of office in the greater part of the country is short. Their successors may be incompetent or indifferent to duty. Like a chain, a governmental system is no stronger than its weakest part. While searching and hoping always for competency, we must prepare for incompetency. Let us so contrive in our jail building that, in his search for the easiest way of performing his work, the jailer will find the right way.

IV.

Epilepsy.

COLONY CARE OF THE EPILEPTIC.

BY H. C. RUTTER, M.D.,

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The Ohio Hospital for Epileptics at Gallipolis, Ohio, is the pioneer institution of its kind in the United States. A brief history of what it has accomplished, with a word as to its future hopes, will be of greater interest than any personal opinions or theories I could present.

The problem of providing proper accommodations for epileptics of all classes, especially for those with unsound or defective minds, has engrossed the attention of persons interested in nervous and mental diseases for many years. In Ohio, as far back as 1879, a bill for the establishment of a separate institution for their accommodation and treatment almost became a law, passing one branch of the legislature. Not, however, until 1890 was a law enacted providing for the establishment of a hospital for epileptics and epileptic insane. All epileptics resident in Ohio are eligible for admission to this institution up to the measure of its capacity, each county being entitled to a number proportionate to its population. No discrimination is made on account of mental condition, age, or sex.

The buildings, as originally planned, consisted of stone cottages, having a capacity of 50 beds each, located symmetrically about a group of executive buildings and connected by tunnels with a central power-house, which was to furnish heat and light for all, and a central kitchen and bakery, flanked by two congregate dining-rooms, one for each sex. The whole group, with estimated accommodations for 1,000 patients, was planned so compactly as to cover scarcely more than 25 acres, leaving the balance of 100 acres of the

original tract for ornamentation and gardens. The wisdom of this plan was seriously questioned, and subsequent experience and events have led to an entire modification of it, so far as practicable. Of the original 36 buildings, only 13 have been built as designed. The location and design of 6 others, now nearly completed, have been materially changed. 125 additional acres of land have been purchased, and a cottage for the insane constructed half a mile from the original group. Other buildings are to be much farther away, their location depending upon the purchase of land, which may or may not adjoin the tract now owned by the State.

The hospital was opened for the reception of patients Nov. 30, 1893, 6 more cottages have since been erected, and, when the buildings now in course of construction are completed, which will be on the 1st of January next, accommodations will have been made for 900 patients. There will then be 11 residence cottages, with from 50 to 76 beds each, 1 laundry cottage, with 75 resident patients, 1 cottage for the insane, with a capacity of 200, 1 schoolhouse; 1 industrial building, containing 8 large, well-lighted, and well-ventilated rooms, accommodating 25 patients each in any of the manual industries commonly followed, 1 kitchen and bakery building, 1 ice machine and cold storage building, with a capacity of 18 tons daily, 2 large congregate dining rooms, and 1 boiler, power, and electric-light building. The next buildings proposed consist of a group suitable for a dairy and a residence for patients with agricultural tastes, which will be located wherever land can be purchased best adapted for the purpose; hospitals, one for each sex; shops of various kinds for ordinary industries, a chapel, an amusement hall and executive building, and such other structures as may be required for a complete colony. The cost of the buildings, up to the time when those under way shall have been completed, will be \$455,000.

The first patients were received Nov. 30, 1893, at which time provision had been made for 250 males. Sept. 1, 1894, cottages for 200 females were opened, and immediately occupied. One year thereafter 2 new cottages, with a capacity of 76 each, one for males and one for females, were opened. For the first few months the difficulties of management were so great, owing in part to the limited facilities for classification, as to be most discouraging. The enormous task will be recognized of harmonizing so many dis-

cordant elements, suddenly brought together, placed under the guidance of untrained attendants, and with only the scantiest means at hand for assorting them into harmonious groups. Especially will this be apparent when it is remembered that each of these patients had in private life been permitted to have his own way in his family and the community in which he resided. The nature of his disease had made him an object of pity and indulgence to his parents and relatives, while his irascible temper, and, as a rule, his unreason-able disposition, made him a citizen with whom argument was considered anything but desirable by his neighbors. Many of the patients came from almshouses, many from the lower walks of life, and were uncouth in their manners and dress, filthy in their habits, and rude in conversation. The improvement most noticed by visitors has been the wonderful change in their deportment. Association with others afflicted like themselves has taught them forbearance and patience. Unusually affectionate in their dispositions, they have come to realize their own infirmities and temper by observation of others similarly afflicted; and pity joined with counsel have so promoted self-control that personal encounters are not now nearly so frequent with 700 as they were with the first 50. This improvement has been aided materially by mild discipline, such as a temporary deprivation of liberty and enforced absence from the ordinary amusements. The change for the better is also apparent in the matter of general deportment and dress. Politeness has taken the place of boorishness in those to whom politeness was an unknown quantity prior to their admission. The social influences of the institution are manifest, even in the most degraded, and especially in the younger patients. The day-school, Sabbath-school, and regular religious services in the chapel, the prayer-meetings in the cottages, as well as the social enjoyments of the amusement-hall, have all contributed to the upbuilding of the polite as well as the moral character of the inmates.

The question has frequently been asked if the effect of witnessing seizures in others is prejudicial in causing undue excitement and in cultivating the habit of the epileptic attack through imitation. Our experience at Gallipolis shows conclusively that such is not the case. Indeed, the matter-of-fact manner in which attacks in others are witnessed by the epileptic is wonderful. A seizure in the amusement hall or chapel, while of a character to cause the greatest

excitement and consternation in an ordinary assembly, is scarcely noticed, and it does not at all interfere with the attention of the audience. The cry, so terrifying to the ordinary congregation, excites here but a passing glance, simply to satisfy curiosity as to the identity of the sufferer, and that is all that is thought of it.

Perhaps the strongest argument in favor of the congregation of epileptics lies in the safety insured by their association. No sooner is the premonitory cry, which so often ushers in a seizure, heard than willing hands fly to the sufferer's assistance. Everything is instantly dropped, so that no time may be lost in reaching him before he falls. Many times have I heard this cry, and witnessed the rush of patients to reach their fellow in time to catch him and prevent injury from falling, and, as they usually walk together, serious accidents are very infrequent. No serious accident has happened in Gallipolis for more than two years, during which time more than eight hundred patients have been treated: while, of less than two hundred patients temporarily visiting their friends at home during that time, fourteen have met with fatal accidents and several others with very serious ones.

Among the most important means of treating epilepsy, regulation of the diet occupies the front rank. Many experiments have here been made in diet. Bills of fare have been made out, with varying quantities of different foods, for each day in the week, and have been carefully compared with the number of attacks following. A free meat diet has been found to exercise a prejudicial influence, and we only allow it for the mid-day meal. Care is taken to encourage deliberation in eating; and, to that end, meals are served in courses. Fruit is given freely at all seasons. When fresh fruit is not in the market, it is supplied in canned or evaporated form. It forms the principal article for breakfast and supper, supplemented by some cereal and milk. The only meats permitted are fresh beef, either roasted or boiled, mutton, fowls, and fish. All pastry is tabooed. No articles of diet are allowed to be fried. The bread is usually served stale, the only exception being occasional allowances of corn-bread, which is served hot. Coffee is allowed for breakfast, and milk *ad libitum* for the other meals. Singularly enough, many of the vegetables accounted as indigestible, such as cabbage, cucumbers, and the like, have been found to exercise no deleterious influence upon the disease.

Perhaps one of the most important problems presented is that of employment. In a congregation of persons having such a divergence of tastes, habits, education, age, physical strength, and mental acquirements the question of employment becomes a very intricate one. To meet it successfully, a great variety of occupations must be provided. Fortunately, the requirements of a large colony are such as to furnish suitable employment for a great number of persons of different conditions. After all the necessary branches of labor have been fully filled, however, a large surplus of patients is found to be still unemployed. Housekeeping, including the care of the kitchen, dining-rooms, laundry, sewing and mending rooms, together with that of the farm, gardens, and grounds, gives employment to about one-third of those capable of manual labor; while the offices, store-rooms, drug-room, etc., furnish clerical work for a few who possess the necessary education and skill. For the large remainder, shops are to be constructed for carrying on various trades. Some industries, such as basket-making, mattress-making, book-binding, etc., have already been fairly started; and an industrial building is almost completed, in which about two hundred may be employed in various other occupations suitable to their condition. It is the intention of the management to establish a manual training school for the benefit of the youth, in which useful trades may be taught, so that the patient in the case of recovery may be able successfully to compete with others in the struggle for existence, or, in the event of his disease remaining permanent, he may lessen the burden of the community taxed with his support.

I have not sufficient enthusiasm to believe that this or any similar institution will ever be self-supporting. I do believe that the cost of maintenance can be brought to a much lower standard than that of any other eleemosynary institution. The best type of epileptic colony in the world is doubtless to be found at Bielefeld, but a study of its reports will show a very wide gap to be filled before it has a self-supporting revenue. Other industries are to be introduced as rapidly as possible—a dairy farm for supplying all the butter and milk, and brickyards and joiner shops for providing new buildings for the future needs of the institution.

Much importance is attached to regularity of habits, encouraged by a residence in the hospital. Patients are expected to go to their meals at exact hours, to retire for the night and rise in the morning

at the same hour, day by day, and to have all their other habits regulated with perfect exactitude.*

Of the medical treatment, I can only say, in a general way, that many remedies have been tried, and that all new suggestions, from whatever source, have been given a patient trial with varying results. Epilepsy has ever been regarded by medical men as one of the least hopeful of diseases, so far as the expectation of complete recovery is concerned. Those who have had the largest experience rate the percentage of recoveries very low, while the great majority of physicians regard this disease as practicably incurable. It is, therefore, with no little gratification that attention is called to the remarkable improvement in the large percentage of patients received at Gallipolis, and to the probably permanent recovery of a reasonable per cent. of those treated. There has been a reduction in the number of attacks by more than three hundred per cent., while in lessened severity the proportion has been relatively as great. At the close of the fiscal year, ending Nov. 15, 1896, fifteen patients were discharged as recovered. Patients are considered recovered after a residence of two years from the time of the last attack. These patients have been corresponded with since, and up to the present time have continued well, the majority without any return of the attacks for three years. From present indications we expect to send out more than double that number next November.

I cannot too strongly emphasize my convictions, based upon nearly four years' experience, of the efficacy of making separate State provision for the epileptic. We shall not find, in any State institution, a parallel to the establishment at Bielefeld, for the reason that religious zeal can never be supplanted by State labor, no matter how consecrated the efforts of the management may be, but, with such an example before us, we may hope to bring lasting benefits to a hitherto neglected class of unfortunates, and to provide much better care than they are now receiving, at a greatly reduced cost.

*A well equipped laboratory, supplied with the best direction we have been able to procure, has been instituted for scientific investigation of the disease, and it is confidently hoped that new light may be shed upon its causation, character, and treatment.

A day school, which we consider one of the important adjuncts in treatment, has been in successful operation for three years, and we are now on the eve of occupying a new and commodious building constructed for the purpose, and furnished, in addition to the ordinary style, with comfortable retiring rooms in case of attacks. Much benefit has also been derived from the kindergarten and classes for physical training.

INDUSTRIAL EDUCATION FOR EPILEPTICS.

BY WILLIAM P. SPRATLING, M.D.,

MEDICAL SUPERINTENDENT, CRAIG COLONY, SONYKA, N. Y.

An American physician of note, delegated some years ago to attend a meeting of the British Medical Association held in England, while speaking before the Association, said, "It seems hardly worth our while to attempt to put a five thousand dollar education into a five-hundred dollar brain." His remark was intended to apply to students of a certain class; and, while we may regard it as somewhat harsh, candor compels us to admit that it contains a grain of homely truth, applying not only to one class of students, but to a contingent of many classes to whom we are trying to give highly specialized knowledge far in advance of their needs or of their individual receptive and assimilative capacities as fixed by the inexorable laws of nature.

I am not opposed to giving an education that *educates*, that puts into an individual's possession an instrument fitted to his capacity to wield, which, if properly used, will make him a producing and self-supporting agent. This should be the aim of education. A man may not always be obliged to wield the club that is put into his hands; but it is there, if he needs it. And the club must be fashioned according to his strength, his needs, his power to use it.

The generation just passed has witnessed radical changes in our system of education, and the progress has only begun. The newer educational methods have come as the logical result of a better knowledge of the human forces as learned through a study of psychology. We are trying to go hand in hand with nature in the teaching and acquisition of better things, trying to expand all that is good and to dwarf and subdue the evil.

We have not yet learned to teach what it is always best for an individual to know. We do not properly weigh and determine individual qualifications and needs, and, from the vast amount of educational work to be done, it is not likely, except in individual cases, that we ever shall.

The colony system in the care and treatment of epileptics forms an exception to the rule of limitations, and makes a circumscribed

case that it is my purpose to consider; and all that I may say hereafter is intended to apply to the education of the epileptic primarily as a colony resident, and afterward to him at large.

When we realize that one person in every five hundred of the population is an epileptic, and that 75 per cent. of all cases of epilepsy begin under twenty years of age, and that not more than six or eight persons in every hundred who have the disease get well, and that, unless especial pains be taken to correct the tendencies of the disease in early life, progressive mental and physical failure is sure to follow, we can appreciate the great value of a proper system of education for this class, especially when it serves to stay the disease. Not only do we educate; but, through education, we ameliorate and cure. For no other class of dependants is it possible to do these two things at the same time.

In educating and training epileptics, it is well to bear constantly in mind the infrequency of the cure of epilepsy, and that because of his disease the epileptic will be always an object of social and business distrust, and that, if he remains uneducated and unimproved, he will be an economic burden, so far as the cost of his care is concerned. The education he needs is one that will put, not complex algebraic formulas and a mass of ill-defined and useless knowledge of the dead languages and ancient history into his brain, but an education that puts an instrument into his hands that will give him a practical result in the form of his daily bread.

I do not decry collegiate and scientific education. There are plenty who need them and can use them, but the epileptic is not among them. Brain processes for him must be simplified to the greatest possible degree; and his hands must be employed in daily, useful, helpful, saving manual labor.

How well the value of labor is understood at the great colony for epileptics at Bielefeld in Germany! It is exemplified in the great diversity of industrial teaching that is going on there to-day in the name of charity. Julie Sutter, in "A Colony of Mercy," wrote of Bethel Colony, "The most striking feature of this colony of sick folk is its capacity for work—the place is a hive, indeed, and as busy as a hive." And that is true, as I can testify from a two weeks' residence at the Colony, spent in intimate contact with the daily life of its inhabitants.

At Bielefeld one is confronted by a board sign nailed on the

corner of a building. It reads "Workshop Street." Turn into this street, and walk into the first house on the corner. It is the carpenter shop, and forty epileptics are daily employed here. In twelve months seven new houses, large enough to hold twenty persons each, were put up in the Colony: and all the wood-work for them was done by these epileptic carpenters. They made, besides, an endless number and assortment of chairs, tables, and bedsteads, enough to supply the entire Colony.

In one household a boy with a paralyzed arm blacked the boots of an entire household, holding the boots between his knees. To learn how to do that was his education. It was as far as he could go, the best he could do, but, having learned it, he does it constantly, and does it well. He could not have learned Greek or Latin, nor could he have become a teacher, a musician, a sculptor, or a painter; but there was something useful he could learn to do, and he learned it and did it, and so earned a place in the industrial life of the Colony.

In every department there was the same display of systematic productive and useful energy, and what has it done for them? It has cured six times as many as are cured under any other system or form of treatment, and so greatly benefited from 40 to 60 per cent. more, after three to five years' treatment, that many of them are able to go back to their homes and take up their former vocations.

Did labor alone do it all? No, not all proper food, proper habits, proper environments, helped, but labor was the keystone in the regenerative arch. Under its influence Bethel Colony produces the maximum of cures with the minimum of cost. There are no secret remedies, no all-healing drugs, no sacred charms. Physiological and moral reasons fully explain the means that accomplish the end.

It has been our aim since the opening of the Craig Colony to profit by the lesson Bielefeld has learned so well, and, while the Craig Colony has been in existence for a comparatively short period of time, our experience has been such as to demand from us a warm indorsement of the Bielefeld methods.

The difficulties we encountered arose in consequence of having to deal with a rapidly increasing number of recruits under colony conditions not yet perfected in any department.

The first 150 patients came from county alms and poor houses, where some of them had been forty years, and where none of them

had been accustomed to work. My experience with this class has caused a loss of faith in the so-called epileptic energy of legendary renown. I have not found that epileptics are any more ambitious to work than other people are, but there are exceptions, of course. It is against the simplest laws of physiology to ascribe such a condition to a class of people who, periodically and to an extreme degree, expend every atom of energy there is in their bodies. The pent-up tide that often precedes the fit does not show itself in the way of energy to be spent in labor. It is rather an accumulation of the forces of the emotions, and of the psychic rather than the grosser material elements.

Of the 230 epileptics admitted into the Craig Colony since the opening, all of whom were admitted as not insane, not more than 5 per cent., under the most liberal estimate, were capable of performing, unaided, any sort of useful labor: first, on account of the long standing of the disease and the consequent general deterioration; and, second, from the lack of any kind of training after the disease began.

Of the 145 cases admitted prior to Oct. 1, 1896, only 1 had been an epileptic for less than a year, while 112 of that number had suffered from epilepsy from five to forty years, and 11 for forty years and over. 63 of the 145 had no occupation; while many to whom forms of occupation had been ascribed had been forced, on account of the disease, to count their vocation among the lost arts.

For the epileptic, therefore, we seek to accomplish two things: first, to cure him, if possible; second, during the effort to cure, to educate and train him to useful and self-sustaining labor.

The means employed in the colony system to cure, to educate intellectually, morally, and industrially, and to teach self-support, are so intimately interwoven that they must be considered as one.

On entering the colony, the patients' education is begun along two lines, — one to give them a common-school education, the other to put a means in their possession whereby they can become producers as well as consumers, and at the same time become themselves the effective agents in the application of a remedy of untold value in the treatment of their disease.

The first is necessary by virtue of the fact that educational advantages are denied to epileptics in the common schools, and the character of the disease is such that the majority of them will always

suffer from it and be isolated from home ties and the ability to communicate with friends is a simple pleasure that should not be denied them.

The younger patients are sent to school two and one-half hours a day, and, besides being taught to read and write, they are taught many other simple things, especially to observe. Modelling in clay, studying the forms and sizes of figures, — in fact, kindergarten work of all grades is of value to them, and should have a place in their education.

Nature studies, too, should have a place in their curriculum. Their knowledge of nature — of plants, shrubs, and flowers, and of birds and insects — is meagre. Some of the younger patients, who have come to us from the great cities, had never seen a pig, did not know that milk comes from cows, and could not tell a carrot from a mullein stalk. The birds, their haunts and habits, and the trees of the forest were as inanimate objects to them; while, in reality, these things are all full of beauty and perpetual interest to the eye that sees and to the mind that has some knowledge of the wonders of Nature.

Nature study is receiving much attention at Cornell University, and the following is a brief description sent out from that university as to what nature study means —

It is seeing the things which one looks at and the drawing of proper conclusions from what one sees. Nature study is not the study of a science, as of botany, entomology, geology, and the like. That is, it takes the things at hand, and endeavors to understand them without reference to the systematic order or relation of the objects. It is wholly unsystematic and informal, the same as the objects are which one sees. It is entirely divorced from definitions or from explanations in books. It is therefore supremely natural. It simply trains the eye and the mind to see and to comprehend the common things of life; and the result is not directly the acquirement of science, but the establishment of a living sympathy with everything that there is. The proper objects of nature study are the things which one oftenest meets. To-day it is a stone, to-morrow a twig, a bird, an insect, a leaf, a flower.

How simple! one may be tempted to exclaim. So it is, and yet it is just what these defectives need. It is the beginning of knowledge, the very first lessons in the training of the powers of observation. It leads to reasoning, and creates a desire to investigate.

Next in order in the education of the young epileptic comes industrial training, and the value of an institution for the care and treatment of epileptics may be measured largely in proportion to its ability to furnish the means for this. Such an institution should possess no lack of broad and fertile acres where the minimum expenditure of labor will produce the greatest yield.

Not only is outdoor life best for the epileptic, but his efforts, well directed in the garden and on the farm, will go farther than in any other direction toward producing his support. Agricultural work for him has a double value; and our experience has been that just in proportion to the increasing number of hours spent in active out-of-door labor there has been a corresponding decrease in the number and severity of seizures, and that the good effects are most marked when individual interest shown in the work is greatest.

Energy that would be illegitimately expended in a convulsion may be made to expend itself gradually through the medium of legitimate muscular exercise. I might cite a score of cases in support of this belief, and one of them is of such interest that I will briefly mention it.

V. S., a young man twenty-six years old, was admitted to the Colony Feb. 5, 1896. He had been an epileptic eighteen years. Twice he had been under treatment in State hospitals, and was discharged from them both as a hopeless case. He had no occupation, could do nothing, and, when admitted, his attacks averaged from three to five in twenty-four hours; and that had been his record for five years. He was extremely emaciated, tottered in his walk, and had to be assisted to his meals by two persons.

We got him out of doors as soon as the weather was mild enough; and, when potato planting commenced, he was sent to the field and made to take part in the work. He began immediately to acquire an appetite, gained in weight, had fewer attacks, and during the three months that followed, the change that was wrought in his condition in every respect was little short of marvellous.

During the first month at the Colony he had 110 seizures; during the second, 98; during the third, 13; during the fourth, 0; during the fifth, 1, and this was due to the excitement incident upon a visit to him of relatives, who took him from the Colony over night. For twelve months he has not had a seizure. He has learned the printer's trade, and is now doing most of the printing work of the Colony.

Next to farm and garden work the greatest value for the epileptic lies in the forms of industry that call for the systematic and measured expenditure of muscular force indoors. Such work includes carpentry, iron-work, shoe and mattress making, and so on. A course in elementary wood-work, such as the sloyd system provides, is of the greatest value. Under this system the eye, the faculties of the mind, and the muscular system are conjointly exercised, educated, and strengthened. From the initial step of the work in wood, a simple straight groove cut in a short board, there grows out the ability to carve, turn, and make wooden ware and furniture of all kinds.

Most boys have a natural fondness for tools, and the sloyd system fixes their use in a systematic and useful way. The epileptic is fertile in irregular and incoordinate muscular movements, and one of the most valuable features of the sloyd system is in the toning down and drilling into purposeful movements the entire muscular apparatus.

We are on the point of introducing the system at the Colony for a class of twenty boys. The main thing is labor,—labor that demands a real use of muscular force; labor that is systematically performed, labor that opens the pores of the skin, quickens the circulation, brightens the eye, and brings about a healthful, physiological fatigue; labor that has a place in the world of economics; labor that conquers all things.

I had taken from the records of the Colony the histories of eight patients who had been greatly benefited at the Colony under its influence; and, singularly enough, they are all men and boys, no girls or women among them. The employment of the female patients at the Colony has not been practicable further than that they have weeded in the garden and done a little play work about the lawns and in the houses.

But what is good for one sex is good, properly modified, for the other. Slightly different means may be just as successfully used to accomplish this end, and as soon as possible we shall carry out such a policy at the Colony.

Of the value of medicines and proper diet I have not spoken. Both have a place on the list of remedial and curative agencies. As triple forces, medicine, diet, and labor, under judicious, continuous, and discriminate use, are destined to accomplish more toward relieving the distress of this great afflicted class than we can understand to-day.

V.

Insanity.

DESTITUTE CONVALESCENTS.

AFTER-CARE OF THE INSANE

BY RICHARD DEWEY, M.D., WAUWATOSA, WIS.

At the meeting of the American Medico-Psychological Association in Baltimore, in May of the present year, there was a discussion upon the "After care of the Destitute Recovered and Convalescent Insane." The Medico-Psychological Association consists of the medical officers of institutions for the insane throughout the United States and Canada, as well as of men, eminent in the medical profession, who have made insanity their special study. In the discussion I refer to, means were earnestly considered whereby the enlightened and philanthropic generally could be made more familiar with the importance of watching over the indigent insane who are discharged cured, and seeking to aid them for a short time after they leave the insane hospital and begin again the struggle for existence.

The discussion brought into strong relief the fact that the position of a destitute patient just sent out into the world from an asylum is one of the most pitiful it is possible to conceive of, and also the fact that a large proportion of the relapses in cases of insanity occur from lack of a small amount of care and assistance, which nobody is prepared to give, but which, if provided, would enable the convalescent insane patient soon to become self-sustaining. It was also stated that the American Neurological Association, a national body of the most eminent nerve and brain specialists, had a committee on this same subject of "After-care," of which Dr. Henry R. Stedman, of Boston, was chairman, with Drs. Dana, of New York, and Dercum, of Philadelphia, as fellow-committee-men; and a committee of the

Medico-Psychological Association, consisting of Dr. Daniel Clark, of the Toronto Asylum, Dr. G. Alder Blumer, of the Utica State Hospital, and myself, was appointed, and directed to co-operate with the committee of the Neurological Association, and attend the National Conference of Charities and Correction to seek to enlist your humane thought and just support for a cause so worthy as the after-care of the insane.

I only need add that on corresponding with Mr. Alexander Johnson, your President, and Dr. H. C. Rutter, chairman of the Committee on Care of the Insane, we were courteously given this opportunity for a hearing.

In seeking to interest the members of the National Conference in the subject of "After-care of the Insane," I will speak briefly *first*, of the principles upon which it is based, *second*, of what has been done in this direction in other countries, and, *third*, as nothing has been done in the United States and very little, I fear, in Canada, I will inquire whether we have not a duty to perform in the premises.

Those familiar with the care of the insane and their needs scarcely require an explanation of what is obvious enough to them, but it is evident a general appreciation and interest needs to be aroused to lead to efficient and organized work for after-care.

I can perhaps illustrate how important after-care is for them by mentioning other relief work, with which all are familiar, which involves the same principles. There are two forms especially, universally recognized, in each of which a principle is involved which applies with great force to the insane. I allude to convalescent homes and prisoners' aid societies.

Insanity is a disease which, all will admit, has in general a more difficult and more prolonged convalescence than any other disease. (And it is now recognized that it *is* a disease by all intelligent observers, and it is as curable in many of its forms as many purely bodily diseases are.) Hence, if it is true, as is universally admitted, that homes are needed where patients from the ordinary hospital can go and complete their convalescence, this is all the more true of many of those who are recovering from an attack of insanity, especially the poor and destitute. Indeed, for the complete convalescence of the insane patient, a change of surroundings is an absolute necessity.

Furthermore, the sad fact must be considered that insanity makes

a "prisoner" of its victim for a longer or shorter period in the asylum; and, though innocent of all criminal thought or intent, the cured insane person is often looked upon with as much suspicion (though of a different kind) as a convict, and, if prisoners' aid societies are needed, aid is needed as much or more for one whose reason has been taken captive by disease, when the time for release has come. And, just as there is a strong and sometimes a bitter and a cruel prejudice for the convict to overcome in the outside world, there is an equally strong and oftentimes an even more bitter and cruel prejudice for him or her to overcome who has perhaps quite innocently suffered the loss of reason and is seeking to take up again the burden of life.

A case in point will illustrate what I mean. The secretary of the State Board of Charities of Maryland recently related to me his efforts to secure work for a recovered patient from one of the Maryland hospitals for insane. He was a man who had been a salesman of cigars, but none of those who had formerly employed him in Baltimore would now give him anything to do. The unfortunate man, who was completely himself again, was in despair, and also in danger of starvation. Through the efforts of friends he was sent to Philadelphia, where he readily obtained work in his accustomed line, and has continued to do well, and among those who were interested in him and who bought his cigars was Dr. S. Weir Mitchell, whose benevolence will be approved, whatever opinion one has of tobacco. And here I wish to anticipate a possible objection to "after-care" and help of the insane which may arise in some minds. Possibly, those to whom the method and working of after-care are unfamiliar may suppose half-recovered patients, who are not wholly fit for their liberty, may then be helped out into the world; but the effect of "after-care," as demonstrated in all the European countries where it has been for periods of twenty, thirty, and forty years in beneficent practice, is to secure far more careful watch over the recovered and convalescent insane than was previously the case, to visit them regularly and obtain frequent reports from them, so that on the slightest indication of need they can be promptly returned to the asylum.

I have said insanity is recognized as a disease to-day, and this is generally true of the intelligent, but every one who has the care of the insane has met with cases where their "foes were they of their

own household " among whom insanity seemed still to be regarded as "possession by the devil." I mean by this that the parents and brothers and sisters of the patient are often the ones most obstinately and unreasonably opposed to the return home. This is, too, generally in the cases of the poor and ignorant, who, in order to get on at all, need encouragement and watchful care and kindness.

Every one who has had charge of the insane in an institution knows how constantly, when the question comes up of discharging a recovered patient who has no friends or is poor, he is compelled to encounter opposition from the family and so-called friends and also often from the public functionaries of the various towns and counties. It is enough for them to know the hapless individual has been once insane, and on that account they never wish to see him or her again. They do not appear to exercise reason, but to be governed only by prejudice.

Again and again patients otherwise fit to go out of the asylum remain month after month, because to send them out into an atmosphere of hostility, and without money or friends, is to doom them to a relapse. Thus year after year every insane hospital accumulates a body of permanent boarders, who with a friend, or a few dollars, or a roof to shelter, or a "working home" to go to until they found other employment, would be useful members of society, and would thus make room in the hospital for other cases urgently needing care and unable to get it.

I said above no work was done in after-care of the insane in the United States or Canada, but I did not in this take into account the large amount of work done by every medical superintendent of an institution for the insane in getting patients who have recovered started in the world. This work is perhaps no part of their duty; but, as there is no one else to do it, they are impelled to take it up. I have myself often labored at a case until I could get the friends to visit the patient at the hospital, knowing they had no conception of the fact that he was perfectly himself again. I have found places for patients to board and lodge till they could get work. I have induced the county clerk or sheriff to visit the patient, and satisfy himself that he was again in good health of body and mind. I have had the husband or wife or parents or children come together for an interview, and given them lectures as to the care they should take and the rules they should observe; and, I take it, my own experience

is only an example of that which all medical superintendents meet with in their efforts to secure the proper environment when their patients leave the hospital, simply because there is no one else to perform this duty.

One of the important bearings of this matter of after-care is upon the question of relapses. It cannot be doubted that a large proportion of the relapses is due to lack of all care or oversight for the unfortunate patient, who goes out into the world without friends or money. Now, to remedy all these evils, important work has been done in nearly every country of Europe, which I regret the time will not admit of my describing to you.

I will briefly mention the *Société de Patronage* of Paris and the London After-care Association, and quote one or two extracts from a paper read by the lamented and revered Dr. Hack Tuke before the London Association in January, 1894.

The Paris *Société de Patronage* has existed since 1848. The work was extended in 1876. One of the first to call attention to this work in this country was Dr. Henry R. Stedman, of Boston, who has earnestly labored for the promotion of after-care in the American Neurological Association.

The Paris society maintains its beneficent activity in the following ways: first, keeping up an industrial home, accommodating about 40 persons, where food, shelter, and work at certain simple industries are provided for a period not exceeding three or four months; second, giving Sunday social reunions and dinners to patients and their families and friends; third, aiding patients at their homes. In 1891 the only year of which I have a report, 56 persons were received during the year: 51 of these were placed where they had homes or employment, 1 was returned to the asylum, 2 died; 2 were returned to the countries from which they came. An average of about 30 persons attended each of the Sunday reunions. 646 persons were visited and aided in their homes during the year. About \$7,000 was expended in the above work.

The Superior Council of Public Assistance of France has recommended the establishment of aid societies for the after-care of the insane, and was only prevented by financial reasons from establishing convalescent homes.

With reference to after-care of the insane in England, I may state that there is in London an After-care Association for poor persons

discharged recovered from asylums for insane. This association was founded in 1879. The chief methods by which it endeavors to meet the needs of convalescents from asylums are . —

1. By obtaining for them an interval of change of scene and air : (a) by placing them in convalescent homes, (b) by boarding them out in the country under proper care and supervision.

2. By giving them grants of money and clothing.

3. By assisting them to obtain suitable employment.

This work was begun on behalf of women only, but later extended to men also.

The above is learned by information sent me from the secretary of the association, H. Thornhill Roxby, Esq., Church House, Dean's Yard, Westminster, S.W., London.

The report for 1896 gives a list of the officers and members, among whom may be mentioned, as patroness, H. R. H., Princess Christian, president, the Earl of Meath; vice-presidents, the Archbishop of Canterbury, the Bishops of London, of Winchester, of Chester, of Peterborough, Cardinal Vaughan, Hon. Dudley Fortescue, Esq., M.D., Lockhart Robertson, Esq., M.D., D. Nicholson, Esq., M.D., W. Orange, Esq., C.B.M.D.; council, Fletcher Beach, Esq., M.B., Gardiner H. Hill, Esq., M.R.C.S., Hon. Treasurer George H. Savage, Esq., M.D.

The council for the After-care Association for poor persons discharged recovered from asylums for the insane in their report for 1896 state as follows : —

They again thank all those by whose kind assistance the work of the association has been carried on, and are glad to report satisfactory work and progress during the past year. They once more repeat that work undertaken by the society can never be expected to become very popular, in the strict sense of the word; nor can its progress be judged by comparing it with other charities, as its difficulties are much greater.

During the twelve months just passed there were 135 cases before the Council as compared with 121 in the same period in 1895, being an increase of about 12 per cent for the year. Of these 106 were women, and 29 men. Cases have been assisted, as in the past, by being boarded out in cottages in the country, grants of money, clothing, and finding occupation, and in other ways as the council have thought best. Some few cases have had to be declined, as it was thought, after most careful consideration, that they would never be fit for the struggle of life again.

I quote further :—

A FEW OF THE CASES HELPED, 1896.

[441.] A middle-aged lady. After a few weeks' stay in the country was able to resume her occupation as governess.

[293.] A girl who had been ill, except for short intervals, for years. Was boarded out at Worthing, placed in a clergyman's family, and has for the past nine months given great satisfaction. Never been able to keep situation for more than a few weeks before.

[466.] A respectable young girl with a bad home placed in service, and doing well.

[479.] A respectable orphan girl was boarded out at seaside, and afterward placed in service.

[457.] A respectable young man assisted by a grant of money, which enabled him to go and live for a few weeks with some friends in Kent, when he afterward found suitable work.

[444.] A most respectable young man, been a plumber in the employ of his father, who was now old and had many losses. Helped with a grant of money, and restarted in life.

The income from Jan. 1, 1895, to Dec. 31, 1895, from subscriptions, donations, legacies, and interest on investments, was £621 6s. 4d. The expenditures were £421 21s. 9d. £251 18s. 4d. were used for direct help of recovered patients, and £170 3s. 5d. were used for the expenses, salaries, rent, printing, etc. The late Dr. Hack Tuke, in a paper read before the London Society in 1894, stated that he had found after-care work was organized and carried on systematically in Germany, Austria, Switzerland, and Italy, as well as in France. In Switzerland as many as nine societies exist, founded between 1866 and 1886. In Milan, Italy, a house and garden are furnished as a convalescent home.

It is, I trust, evident from the foregoing statements, not only that an important form of benevolent work has been neglected, but that an injustice and even a failure in economical administration has occurred; for it is certain that a large number of patients remain yearly in the asylum because it is known they cannot regain a footing in life without assistance at present impossible to receive. Again, a considerable number of those who do leave the asylum, shortly return there, although a small amount of care and oversight would help them to remain in good health and sustain themselves outside. Hence after-care has an important economical as well as humanitarian bearing.

There are questions as to the method of doing the work of after-care, which will become important when organization has become

possible, such as establishment of convalescent and industrial homes, and what their relation shall be to the institutions for the insane; assistance of recovered patients in their own homes, the watchful care of recovered patients to prevent their being subjected to abuse or neglect or falling into vicious or intemperate ways, which perhaps caused their insanity; also, whether private benevolence or combined public and private assistance would be most feasible and effective. But all these questions will wait the time when public interest and appreciation have been sufficiently aroused to bring into the field a goodly number of laborers, who will contribute time or money or both in such measure as to give practical shape to the efforts put forth. But, for the present, the task which most calls for effort is that of bringing home plainly to the intelligence and conscience of the people a knowledge of the value, both in the humanitarian and economical sense, of the proposed safeguards for the convalescent insane.

THE RELATION OF THE PUBLIC TO THE INSANE.

ABSTRACT OF PAPER BY DANIEL CLARK, M.D., TORONTO.

In the few minutes at my disposal I will touch on four points. —

1. The bequest of deterioration of body and mind is seen on every hand. We see its malign influence in idiocy, imbecility, insanity, and crime. Our fathers have sinned, and we bear their iniquities. This legacy of untold misery is strikingly seen in insanity. At least 60 per cent. of the insane are foredoomed by heredity. Much of this tendency could be avoided, were there some way to prevent unsuitable marriages. Law would be considered oppressive, were it to interfere; and the cry that private and personal rights were infringed upon would make such a statute inoperative. But the time will come when the tax-payer must cry out for redress, when the increase of taxation for criminal and charitable purposes shall reach such magnitude as to be too burdensome because of the necessity of supporting the mighty army of diseased and de-

fective citizens who have been begotten in sin and enfeeblement, and in after years are thrown on the charity of the robust public by the thousands and tens of thousands. Over a quarter of a million of these dependants are provided for on the North American continent now. It is passing strange how little attention is paid to this subject by the press, pulpit, and legislative powers. Health boards search after insanitary conditions and communicable diseases with commendable diligence, but this canker-worm, which is eating into the very vitals of our population, commands little attention.

In time radical and surgical measures must be adopted by the State to stem this influx of degeneracy, for which it has to pay so dearly and because of which so many suffer. In the mean time the various State and provincial authorities would do much good, were they to instruct health boards to issue with other literature a chapter or two on the bad effects of unsuitable marriages, especially in relation to children. Many a person would not enter into such a relationship, did he or she know the probable effects on the progeny. Even the otherwise educated are deplorably ignorant in respect to this matter. Yet physical and mental degeneracy have been the cause of the fall of the once mighty nations of the world.

2. All asylum officers are put to their wits' end to know in what way to dispose of recovered insane patients who are poor and friendless. They cannot be turned out at the gate to look after themselves, especially if young women, who would often fall an easy prey to the first scoundrel who would show them kindness in order to accomplish their ruin. The aged cannot be turned adrift to look out for themselves when they are physically unable to do a good day's work, however mentally strong they may be. Many have relatives who are not friends, and who heartlessly refuse to have anything to do with the convalescent insane. Few charitable institutions will take in those who have been thus afflicted. It is difficult for them to procure employment. We all know how unwilling people are to take them into shops and houses, although pronounced by medical officers of asylums to be industrious, harmless, and recovered.

These convalescents are watched and criticised in society. They are often not trusted, and are treated as if they were expected to again break out into mania or do some overt act against the well-

being of their relatives or neighbors. Such treatment irritates the mentally well, and often causes a relapse, which might not take place, were they treated like rational beings.

How are these friendless people to be provided for? Should each municipality look after its own, and endeavor to procure homes and employment for them until such time as each may be able to earn an independent living? Should each State or province still keep oversight of those that have no homes, and no one to take an interest in them? Should they farm them out in selected country houses, and pay to families small sums to provide food and shelter for them until they can find places in which they can earn their own living? Charitable organizations watch for the discharge of the criminal and the fallen when the period of their imprisonment terminates, and endeavor to reform them. Orphans are housed, educated, and clothed by the charity of Christian people. This is well. At the same time no class of our dependants are more worthy of our pity and consideration than those who have come out of the cloud of dethroned reason. Yet they have been overlooked except by medical officers in hospitals for the insane, who take almost a paternal interest in those who have been under their care and have gone out to struggle again in the maelstrom of human strife for an honest subsistence.

3. There is another class of weaklings whose mental disaster can be traced to over-pressure at school. Too much brain-work is demanded, that children may keep pace with the demands of parents and teachers. In this province some relief has been given during the last few years in shorter school hours for the very young and by the introduction of the kindergarten, which combines pleasure with learning. So far, so good. but too many subjects are on the list of studies for the young. The result is that many feel the effects in after life. The susceptible and tender brain is on a strain at a time when only moderate exercise is healthy for this organ. The brain in its early days must gather tone, fibre, and capacity for the great struggle of life. The young are not permitted to do hard manual work because of the tenderness of the body, until maturity is almost reached, but the most important organ of our physical system is urged onward to the utmost extent of its powers from babyhood upward. The weary head is filled with all kinds of knowledge which in former times was wisely judged to belong to the colleges.

The robust go through the ordeal unscathed ; but to many it means nervousness, lassitude, periodic headaches, loss of appetite, troubled sleep, a lax, prostrated physical and mental system, and a tendency to insanity, which too often ends the chapter of blunders, especially if a hereditary predisposition exists.

4. Let me refer to the successful importation of tramps, defectives, and insane to this continent from all parts of the world, but especially from Europe. The seaport cities of the United States are guarded to some extent against pauper immigration, but not against the semi-dement and the insane, when they are in a condition to temporarily pass muster at points of entry. As a consequence, I find on inquiring that all the hospitals for the insane have a larger proportion of such insane per cent. of foreigners than is found among the native population. This may be accounted for to some extent because of the low standard of mentality of a large number of the class "dumped" upon our shores.

Changed conditions, under new environments and under new conditions of existence, lead to mental stress and insanity ; but, apart from this fact, there is no doubt municipal bodies and even relatives send these defectives across the sea, and thus rid themselves of these burdens forever.

The Canadian seaports are not guarded in these respects ; and, as a result, our hospitality is abused, and some of these defectives doubtless gravitate to the United States along our extended border.

VI.

Child Saving.

REPORT OF THE COMMITTEE.

It is impossible to present a statistical review of what is being accomplished through public and private benevolence to conserve the welfare of children who are accounted objects of public concern. There is need of a uniform method for collecting, compiling, and reporting information of this character to competent public authority.

A State may not acquit itself of the duty of supervising the welfare of its dependent and neglected child population by conferring powers of guardianship upon corporations or individuals, and abandoning knowledge of the result of such grant of authority, but its power is best used, and its helpfulness best proved, when every homeless, neglected boy or girl may call it "mother," and find in its ready hand the support and guidance which have not been discovered elsewhere.

Good citizenship is the measure of the wealth and power of a nation; and because of this truth the rescue of child-life from the depressing conditions of unfortunate heredity or degrading environment exemplifies in government the fundamental law of self-preservation, and justifies the proposition that "the welfare of the child is the concern of the State." Without interference with the varied forms of benevolence fostered by municipal, religious, or private charity, it is the plain duty of the State to discover and supervise the welfare of the child-life dealt with, and to require such reports as may be necessary to an intelligent public understanding of the cause, cure, or relief of the child-dependency, neglect, or ill-treatment within its borders.

If officials skilled in military science are necessary to the staff organizations of civic rulers, to give assurance of public security and peace, how much greater the need of the presence in the offi-

cial household of a Public Guardian, to exercise supervisory power in matters relating to the rights of person and property of minor children, that the aims of humanity be not neglected, nor those of justice miscarry.

With such an officer could be lodged complaints against delinquent guardians, and the reports of individuals and societies concerned in the prevention of cruelty to children. Wholesome legislation in the interest of the children would be promoted by the confidence inspired by the thorough methods adopted in discovering and reporting conditions.

If this Conference will designate a committee to formulate an address to the legislative bodies having jurisdiction of the subject, submitting a plan to promote a uniform system of public supervision of child-saving work, it will aid an advance toward intelligent co-operation in this important field of benevolent activity, and lessen the waste and failure incident to the multiplying forms of unsupervised and misdirected effort.

THE CONSERVATION OF HOME LIFE.

The good homes of a land are the nursery places of good citizenship, and the true measure of national strength. Therefore, society is to concern itself in the conservation of home life, and in effort to equalize the opportunities for home ownership as an essential foundation for the best ideals of family life. The effect of public teaching in the upbuilding of wholesome sentiment in support of the family hearthstone may not be overestimated.

As religion gives a day to the interest of the prison, let her also appoint a day when the inspiration of sermon and song shall kindle new fires at the altars of home and family. "A Sunday for the home," is a watchword which should be passed along the lines of every religious organization upon the American continent.

The material aids to the conservation of home life as represented by the co-operative building and loan associations, and organizations to make small loans upon household effects, at reasonable rates, in times of depression and distress in the industrial world, are firmly established in many cities; and advice founded upon experience may be obtained from officials where these aids have grown into prominent notice.

HOME PLACING OF DEPENDENT AND NEGLECTED CHILDREN.

Family life is the natural requirement of every healthy boy and girl, and successful home placing depends upon the care exercised in securing a congenial fitting of children to the home life offered them, and in defeating the aim of selfish avarice, too often clothed in the apparel of benevolence.

Very often the requisition reads, "I want a boy not less than fourteen years of age, of good size, strong, and not afraid of work." Hold the requisition before the light, and a farmer may be seen floundering in the weeds, while his pocket-book is closed by a string tied in a hard knot. He may be a Christian, he may give the lad a good home, suitable food and clothing, and his blessing when he arrives at the age of majority; but he has driven a hard bargain for the bone and muscle, and placed in question the wisdom of the guardianship which could ratify such a contract.

Laws will be more honored in breach than in observance by those affected by them, when they fail to preserve equity; and the percentages of success in home placing so often paraded by child-saving agencies of every class fade with startling rapidity when placed under the search-light of careful and disinterested inquiry.

A board of local visitors reporting direct to the office of a public guardian would soon bring statistics of this class to a fair degree of reliability.

SUPPRESSION OF PERNICIOUS LITERATURE.

An urgent need of the present is the suppression of pernicious literature in the form of books and papers disguised under fair titles. Publications suitable only to kindle fires in the police courts are forced upon the public notice with unhindered activity; and children are used as agents to spread the corruption in school and family, tempted by rewards in the nature of pretentious and trashy baubles. A letter addressed to the First Assistant Postmaster-General of the United States concerning the increasing abuse of the mail privileges in the dissemination of indecent literature elicited the following courteous reply, which is presented in evidence of the insufficiency of existing legislation to prevent the destruction of morals through the abuse of the mails:—

POST-OFFICE DEPARTMENT,
OFFICE OF THE FIRST ASSISTANT POSTMASTER-GENERAL,

WASHINGTON, D.C., March 13, 1897

MR. C. E. FAULKNER, Chairman Committee on Child-saving Work:

Sir,—I have the honor to acknowledge the receipt of your communication of the 6th inst., in which you state that the use of the mails is "abused by the dissemination of cheap papers under fair titles, which serve as advertising mediums for books and papers which would properly come under the ban of the law," which papers are industriously circulated, and enter the homes and reach the hands of boys and girls of the land, to the detriment of their moral interest. While the circulation of this class of literature may not fall within the prohibition of any statute, you advise me that any suggestion which may aid the organization of the National Conference of Charities and Correction, with which you are connected, in preventing the circulation of this class of literature, will be cordially welcomed.

In reply I beg to assure you of my earnest sympathy with all proper efforts to prevent the spread of literature of an immoral character or unhealthful tendency. The character of matter intrusted to the mails is, however, to be judged under the laws made by Congress and the construction placed upon them by the courts.

I know of no better method of limiting or arresting the circulation of matter which, while not actually of an unlawful character, is demoralizing in its tendency, than by the voluntary association of worthy people to educate the public mind against that class of literature, and thus render its circulation unprofitable.

Associations and efforts of the character suggested could scarcely fail to be influential in the creation of a healthful public sentiment, which would find expression, if need be, in more stringent legislation.

Very respectfully,

F. H. JONES,

First Asst. Postmaster-General.

As a line of child-saving effort open to general co-operation, none offers better promise of immediate results for good than that which aims at the discovery and suppression of hurtful literature.

THE DAY NURSERY, KINDERGARTEN, AND MANUAL TRAINING
SCHOOL.

The day nursery, kindergarten, and manual training school are aids to child-saving which ought not to be dependent upon fitful benevolence, but should be placed in alignment with the common schools, for the protection and culture of child-life and the aid of those who toil for the support of humble homes.

In the care of children exposed to the street, economy and humanity never part company; and, next to the conservation of home

life, these care stations offer the surest antidote to distress and truancy which social science has yet evolved.

The pure food, uniform temperature, cleanliness, and care offered by the day nursery to working mothers for their little ones is a form of good cheer which is receiving commendable notice in Boston, Buffalo, and other cities, and is worthy of universal approval.

The kindergarten is an insurance against delinquency, and it recruits day schools and Sunday schools, and depletes the reform schools for juveniles. The reports of kindergarten service rendered through the Golden Gate Kindergarten Association, under the inspiring leadership of our lamented associate, Mrs. Sarah B. Cooper, and others, present a record of accomplished good fully verified by the testimony of the police department of San Francisco, which commends the system as worthy of the support of the tax-paying public. Among the smaller cities, Topeka, Kan., exhibits commendable enthusiasm in the organization and support of a kindergarten work fostered by private benevolence and deserving of public recognition and support.

The police department of New York City gives testimony to the great value of the kindergarten work in that community, and these examples may be multiplied by those furnished in the history of the service in other cities throughout the continent.

CO-OPERATION IN CONFERENCE SCHOOLS OF STUDY AND COMPARISON.

There is encouraging evidence of increasing interest in conference schools for the study and comparison of methods in child-saving work, as witnessed by this meeting, when Canada, Mexico, and the United States unite for mutual improvement. The sentiments of approval expressed in the following reply from his Excellency, the President of Mexico, in response to an invitation to appoint representatives to this meeting from that government, give assurance of a permanent interest in a cause so dear to the heart of humanity.

MEXICO, February, 1897.

TO THE PRESIDENT OF THE COMMITTEE ON CHILD-SAVING WORK:

Dear Sir,—I received your kind letter of January 30th last, in which you were so good as to inform me that from the 7th to the 14th of next July

the Twenty fourth National Conference of Charities will meet in Toronto, Canada, to discuss child saving work.

I herewith have the pleasure of informing you that Mexico will be represented in that Conference, since we can do no less than recognize the supreme importance of a matter which interests and appeals to every lover of humanity. Justly has it been said, as you observe, that the family is the unit of social order and the moulder of good citizenship.

Among the many subjects which are treated of in international congresses, none is more attractive than that which you propose to discuss.

No other, certainly, offers so great an interest for the philanthropist as the remedy of ills which afflict man in his infancy, and which destroys in its germ his future on earth.

I remain with great respect,

Your humble servant,

FORFIRIO DIAZ

Your committee also desires to present an official acknowledgment of the receipt of the following communication, and the reports to which it refers. —

LEILACION MEDIANA,

WASHINGTON, D.C., May 21, 1897

MR. C. E. FACTOR, Chairman, Committee on Child saving Work, Conference of Charities and Correction

Dear Sir, — Referring to your letter of February 13 last and to my answer of the 16th of the same month, I have the honor to inform you that I have just received a communication from the Department of Foreign Affairs of the Mexican government, dated at the City of Mexico on the 10th instant, enclosing the following reports referring to child saving work in Mexico.

One copy of report on Foundling Asylums

One copy of report on the Poorhouse.

One copy of report of the Industrial Orphans' School.

Two copies of the report of the Correctional School

Two copies of an historical sketch of the National School for the Blind.

Two copies of the report of the School for the Deaf and Dumb

The first three of the above mentioned books are in Spanish, and the last three in English

I have the pleasure of sending to you by this mail in a registered package the books mentioned

I am very truly yours,

M. ROMERO.

EQUITIES OF INTERSTATE MIGRATION.

Many States have laws to safeguard the results of the interstate migration of dependants, delinquents, and defectives. Other States are without this protection, and their hospitality is often made the

convenience of societies and municipal officials whose acts present mixed motives of benevolence and "public thrift."

Healthy children of fair morals will find a ready welcome wherever chance may drift them, but those whose lives have been touched with the blight of neglect often become unpromising burdens upon the public. Adjustments of equities could possibly be made under the law of "State comity" if there were proper means of identification established. In this wise those who had been admitted, and were discovered to be undesirables, could be returned to the starting point.

The office of a public guardian, heretofore mentioned, would also afford the convenience of registration lists compiled from reports to be made by all societies and official promoters of interstate migration of the classes named. If desired, the State records could be reported to some federate authority for compilation and publication.

CONCLUSION.

Very much of interest and profit has been developed through the opportunities afforded by this Conference for study, counsel, and acquaintance. Opinions are modified, sympathies broadened, and knowledge increased through the intercourse enjoyed; and many laws upon the statute books for public betterments in social affairs have been inspired by the counsels here given. The platform is broad enough to avoid jostling. Last year we had a review of the Catholic Child-saving Work, this year a review of the Jewish Child-saving Work, next year we hope to hear from other religious fields, and, finally, to gather around the altar of our common humanity every heart which cherishes love and sympathy for needy child-life. The ambition which aspires to leadership in the world of religion, society, and law, may find encouragement in kneeling for a moment at this sacred shrine, for upon the highest summit of mutual endeavor the banner of "Child-saving and Child-helping Work" will wave as a signal to the conscience and intelligence of an improving civilization.

Obstacles fade away in the presence of necessity. Nor church, nor State, nor social creed, shall hinder a union of hearts and hands to place upon the path of opportunity a helping station to cheer the

fainting heart of every needy child who calls a God-fearing continent his home.

C. E. FAULKNER,	MICHEL HEYMANN,
A. J. MURRAY,	MRS. JULIA H. GOODHART,
J. J. KELSO,	H. W. LEWIS,
W. P. LETCHWORTH,	MISS BERTHA W. JACOB,
MRS. KATE B. BARLOW,	MRS. A. O. PRAY,
MRS. JAMES C. BIDDLE,	<i>Committee.</i>

DEPENDENT CHILDREN AND FAMILY HOMES.

BY WILLIAM PRYOR LETCHWORTH, LL.D.

It is not necessary at this time to emphasize the importance of saving homeless and wayward children. It is now conceded on all sides that, if we would make social progress and strengthen the foundations of good government, into the minds of this unfortunate class must be instilled principles of morality, thrift, industry, and self-reliance. It only remains to consider the best ways and means of accomplishing this.

At one time the orphan asylums and similar institutions were thought to be the only efficient means of saving homeless children; but the difficulty of providing in this manner for the large number to be cared for, and the disadvantages resulting from massing children under the artificial conditions of institutional life, have led to the utilization of family homes as a substitute for the orphan asylum, the latter now being regarded more as a temporary refuge and training school for suitably preparing the child for admittance into a desirable home. The family home has come to be accepted as the natural provision for all children, the unfortunate as well as the fortunate. The story of "Your Little Brother James," ingeniously and effectively told by Miss Pemberton, forcibly and truthfully illustrates what can be accomplished by providing a good home for a homeless and wayward child,—a home in which kindness and sympathy and love dwell in the hearts of a wise father and mother.

It is not the object of this paper to define any arbitrary system for restoring children to family life, but rather to outline the salient points of some existing systems.

While the orphan asylums usually find good homes for such children as they place out, complaint is made by some of them of inability to find a sufficient number of such homes. In New York State some superintendents of the poor are able to place all the children coming under their jurisdiction in homes, by adoption or indenture; but so much of the time of these officers is necessarily taken up in the discharge of their regular duties that the placing out of children, which requires time and patience, is not always done with the care that it should be, while the frequent changes in the office of superintendent make it impracticable to maintain a continuous supervision over them. The children placed out by one superintendent rarely receive attention from his successor. Where agents have been employed by county boards of supervisors to do this work, it has proved successful according to the fitness of the agents selected for the peculiar work and the care and conscientiousness exercised in its performance.

In my observations, extending through twenty-three years of official inspection as a State Commissioner of Charities in New York State, I found the wrongs which dependent children suffered from being placed in unsuitable homes, through indifference before placing them and inattention and neglect afterward, to be very great. Legislators and philanthropists, however, are devoting their attention to correcting this evil. In the last session of the New York legislature a bill was introduced, under the auspices of the State Board of Charities, providing that the work of placing out dependent children and supervising them afterward should be governed by rules established by the State Board of Charities. The legislature added a clause to the effect that all dependent children should be placed with foster parents of the same religious faith as the child, and made an infraction of the rules a misdemeanor. The bill was passed by both branches of the legislature, but was opposed before the governor by some of the societies specially engaged in rescuing homeless street children in New York City, because of the impracticability of always finding homes of the religious denominations required. The bill was not approved by the governor, and failed to become a law. As the statutes of New

York now stand, a child committed to an orphan asylum or to a juvenile reformatory shall, when practicable, be sent to such as are controlled by persons of the same religious faith as the parents of the child. When children are adopted from charitable institutions, Chapter 272, section 65, of the Laws of 1896, makes the following provision:—

Where an orphan asylum or charitable institution is authorized to place children for adoption, the adoption of every such child shall, when practicable, be given to persons of the same religious faith as the parents of such child.

The subject of State supervision is of such importance that I think it should receive the attention of the legislature of every State, and that a system should be provided regulating the manner in which homeless children shall be placed in families, and providing a method of supervision over them afterward which is not obtrusive or offensive to foster parents who have received children as members of the family, but which is, nevertheless, adequate to afford ample protection to the child.

Massachusetts has a State system, directed by its Board of Lunacy and Charity, which is applicable to State wards having a local settlement, and not under the charge of local authorities. The overseers of cities and towns are required by law to place pauper children over four years of age who are in their charge in some respectable family in the State or in some asylum, to be supported there by the city or town, according to the laws relating to the support of the poor, until they can be otherwise cared for, and the overseers must visit such children personally or by agents at least once in three months. If an overseer fails for two months to place out any pauper child as required by law, the State Board of Lunacy and Charity assumes the legal powers of overseers, and may place out such child and look after its welfare.

Such dependent and neglected children as are wards of the State and are over three and under twelve years of age come under the supervision of a subdivision of the Department of Indoor Poor. Four women in this subdivision, which is directed by a woman, are charged with the special duty of looking after these children, whether temporarily boarded or permanently placed in families. These visitors assure themselves, by frequent examinations and

correspondence, that the children are properly taken care of, that they attend school, and are treated in every way, as far as practicable, as children of the family. In addition to the four visitors named, one woman, a visitor at large, with two assistants, co-operates with a corps of auxiliary visitors distributed over the State in the placing out of girls over twelve years of age in families and looking after them thereafter. The Department of Indoor Poor also exercises very important functions affecting delinquent children.

The large number of earnest women who are identified with the interests of homeless children under the Massachusetts system makes the work in that State much more effective than it would be otherwise.

In Michigan, children becoming a public charge are generally committed as wards of the State to the State Public School at Coldwater. They may be sent to private asylums, and there maintained, but not at the expense of the public. County superintendents of the poor are authorized to commit children to the State Public School, or they may place them out in families. But, whatever disposition may be made of dependent children, the State, in one sense, extends its protection over all of them, although the supervision of the State Board of Corrections and Charities does not extend to orphan asylums, Houses of the Good Shepherd, and similar institutions. These institutions are not required to make reports to the State Board; and, consequently, the statistics respecting children in institutions are not included in the biennial reports of the board, which practically accounts for the small number frequently reported as being under institutional care in that State. A law for the protection of children in Michigan makes it a misdemeanor, with the penalty of a heavy fine, for any person or institution in the State to place out a dependent child in a home until the home has been examined and a favorable report made of it by one of the county agents. The same law requires that county agents shall visit homes where children are placed, and report to the institution placing them. It also confers the power upon such officers to take children out of homes where they have been placed, if the homes are found unsuitable or the children are not properly cared for, and either place them in other homes or send them to the State Public School. In this institution, which is built upon the

cottage plan, the children are classified on entering; and an effort is made to prepare them as soon as practicable, by suitable instruction and training, for entrance into family homes through a county agency system. The average length of detention is about one year. The county agents are appointed by the governor, one for each of the eighty-five counties in the State. The aim is to select and appoint only such persons as are charitably disposed, and who are capable of acting as safe advisers to parents and guardians of children and to magistrates. The compensation allowed the agents is small. It is the duty of these county agents to co-operate with the Board of Control of the State Public School in finding suitable homes for children that have been committed to the school.

The county agents have other important duties to perform. These extend to delinquent children. The statute provides that no child under sixteen years of age shall be sentenced as a criminal unless a full examination or inquiry is previously made by one of the agents as to the environments of the child and the circumstances attending its offence. It is made the duty of the judge to counsel with the agent respecting the child, and the judge may in his discretion direct that it be returned to parents or guardians or friends, or be indentured, or sent to the reform school, or the sentence may be suspended, as may appear for the best interests of the public and of the child. County agents are required to report to the State Board of Corrections and Charities.

The practical operation of the Michigan State system for placing out dependent children is as follows: For general distribution throughout the State the Board of Control issues a pamphlet circular explaining how children may be obtained from the State School, with instructions as to what is required of foster parents after they have taken children. The pamphlet contains a list, with the post office address, of all the county agents. Persons selecting children, either by a visit to the school or by correspondence, are required to make an application in a prescribed printed form. This is sent by the superintendent of the school to the county agent of the county in which the applicant resides, who visits the home of the applicant and reports upon its fitness and the truthfulness of the statements made in the application. If this report is satisfactory, the child is then delivered to the applicant upon sixty days' trial. Notice of the fact is then sent to the county agent. Should

the child be returned to the school or should he be adopted or indentured, the agent is informed of the action taken.

In addition to the county agents, there is also a State agent under the special direction of the Board of Control of the school. His duty in part is to visit yearly the children placed out, devoting four months to each of the three sections into which the State is divided. The county agent makes a report on the same district for another four months of the year, and the guardian or foster parent makes a report respecting the child for still another four months. In this way each child placed out is heard from through one of these sources once in every four months of the year.

The county agency system of Michigan is held in favor with the Board of Charities of the State, and is certainly doing in connection with the State Public School a far-reaching, thorough, and beneficent work. With some modifications the Michigan system has been adopted by Minnesota, Wisconsin, and Kansas.

In Ohio dependent children reach family homes mainly through the agency of county homes, which are supported by counties and controlled by four trustees, appointed by the county commissioners. The trustees serve without compensation, and not more than two of them can belong to the same political party. The statute also provides for the appointment by the county commissioners of three women as an advisory board, one of whom shall be a member of a humane society, to co-operate with the board of trustees of each home. It is made their duty to visit the children's homes at least once in every three months, and thoroughly examine them and the children inmates, and, if they deem it desirable, they may make written reports and recommendations to the commissioners. It is made the duty also of one or more of them to visit children indentured or otherwise placed out, "as far as practicable," at least once a year, and, in case of maltreatment or insufficient care, to report the same to the trustees of the home, who are authorized by a clause in the indenture papers to remove the child. The duties devolving upon the advisory boards are now generally discharged by county visitors appointed by the State Board of Charities; and the law requiring county commissioners to appoint advisory boards is practically disregarded.

County boards may employ a paid agent to assist in finding homes for children and visiting them afterward. It is not required

that families shall be visited before children are placed. Nevertheless, the statute provides that careful inquiry and satisfactory evidence shall be furnished to the trustees that the person taking the child is a suitable person to be intrusted with its care.

The law authorizes the establishment of children's homes in each county, or a number of counties, not exceeding four, may unite in forming a district home. In 1878 I attended with Governor Bishop and Rev. Dr. Byers, then secretary of the Ohio State Board of Charities, the dedication of one of these homes, which was among the first that were founded. It was not anticipated then that there would be a large number of them built or that children would remain long in them. They were designed as temporary refuges to save children from commitment to the infirmaries. In respect to the number of homes that have been built and the detention of inmates therein, these expectations have not been fulfilled. In the eighty-eight counties of the State there are now forty four of these institutions, and the number of inmates has increased in a greater ratio than the population. Since the establishment of county homes, however, the children have been almost entirely rescued from the county infirmaries. On Sept. 1, 1882, there were 1,070 in these institutions; and on Sept. 1, 1896, there were but 81 between the age of three and sixteen years.

The Ohio system of county homes has its advantages, but, as intimated, there is a tendency to abnormal institutional growth, which threatens to prevent the rapid absorption of children into the normal condition of home life. The qualification in the statute that children placed out shall be visited by a commissioner at least once a year, "if practicable," and the optional requirement of a paid agent to assist in finding homes and visiting them after the children are placed, and the failure to require that homes shall be officially visited before children are placed in them are weaknesses in the system.

Pennsylvania has no State system, but the plan of boarding out children has been adopted on a large scale by the Children's Aid Society of Pennsylvania. This society places out children of Philadelphia, and has an arrangement with a considerable number of counties in the eastern part of the State for placing out their children. These are, in some instances, adopted into families, but, more generally, they are boarded until they are old enough to earn

their living, when they are permanently placed, without compensation, with the family with whom they have been boarded, or they are withdrawn and placed in other families who are willing to receive them without payment for board. This method has been adopted in some other parts of the United States, and is substantially the same as that introduced by Miss Joanna M. Hill into England, whereby the children in the workhouses were removed from the demoralizing atmosphere of the workhouse to the purer and more elevating influences of family life. This method is also practised in Scotland; and, from personal observations made in visiting groups of children so placed in hamlets and little villages in both countries, the work seemed to me commendable. The work of the Children's Aid Society of Pennsylvania is highly spoken of by the Pennsylvania Board of Public Charities. It is easy to adopt this system, because many persons will take children for compensation who would not take them out of pure benevolence or a desire to co-operate in child-saving work. It has been found, however, in many localities where the boarding-out plan has been adopted, that the voluntary system is displaced. People will not gratuitously take upon themselves the burden of a work for which their neighbors are receiving pay. The rearing of children in this way becomes a business, as is the boarding of the insane in families. Such a system requires close supervision, checks, and counter-checks, as does any successful business enterprise.

The Pennsylvania society has a large force of agents and visitors who inspect the homes of applicants before children are placed in them. The agents examine the environments of the home, and watch the child critically after it enters the home. Frequent reports are required from the foster parents, from the school which the child attends, and from the pastor of the church to which the foster parents belong. All visits to the home by the society's agents are recorded in books kept for the purpose at the general office, and a complete history of the child and of everything pertaining to its interests is preserved.

One of the most powerful agencies in America for restoring dependent and homeless children to family life is the Children's Aid Society of New York City, which during the forty-three years of its existence has placed upward of 85,000 children in families in various States of the Union, but mostly in homes in the West. The

plan of this society is to send an agent to a selected and prosperous district in one of the Western States, who makes his headquarters in some town or village. To use his own language: "I then set about finding out who are the best-informed and best-hearted people in the place, explain our work, and organize a committee of representative persons, residents of the town, to co-operate with me. I then advertise that a party of children will be brought into that place on a given date, and that parties desiring children must apply through, and get the approval of, that committee. The committee get together before my arrival, and determine upon the applications as to who are proper persons to take children. When the children arrive, they are assigned by me on the recommendation of the committee; and that committee acts as the local guardian of the children. If they find that they have made a mistake in assigning a child, they are authorized to remove it and place it elsewhere. We do not very often have to do it, but we reserve that right. When I return to New York, the full particulars respecting each child are given in to the office, and there recorded. The office clerk charged with this duty soon writes to each person having a child, inquiring how they like it and how the child is getting along. Within the year an agent from New York visits the place, and investigates each and every one of the homes in which children have been placed; and, if he finds the child is better than the home, he removes it, and looks up a good home for it. The society employs two men for that purpose, one alternating with the other."

Some of the orphan asylums in New York State, the management of which is mainly in the hands of women, have been very successful in saving children through placement in families. Deserving of special mention, in this respect, is the American Female Guardian Society of New York City. The society makes a careful scrutiny of the proposed home and its environments before placing out the child. Subsequently, by visitation and correspondence, an intimate knowledge is kept up of the child's welfare and progress, with counsel extended, if necessary, to both foster parents and child, thus removing friction and preserving harmony for a long series of years. In one of my visits to the society's rooms some years ago, I found an aged couple who had just returned from a visit to their two children, who had been committed, when quite young, to the society's keeping by the court. The mother had frequently been sent to Blackwell's

Island for drunkenness; and the father, at the time his son and daughter were committed to the society's care, was an inmate of the penitentiary. The disposition made of their children was kept secret from them; and they were told that they should never see them unless they reformed, as they would bring disgrace upon their offspring. The parents did finally reform. Both of the children had become members of the church, and were heads of families. In this way the patient, persevering Christian work of the society had saved not only the children, but the parents. As is customary with this society in every instance, the full particulars of the history of these interesting cases are recorded on its books.

During recent years there has been a large accumulation of children in the orphan asylums of New York State, especially in the municipalities of New York and Brooklyn, consequent upon increased admissions and longer detention, so that institutionizing influences have retarded the development of the children, while the public have been burdened with a needless expense. The State Board of Charities found in its examinations during the past year many inmates of these institutions that had passed the legal age of children and were still retained as public charges. Under the authority conferred by the amended State Constitution, these abuses are now being corrected. This state of things has not been universal, however. The city of Buffalo, for example, has not as many children in its orphan asylums now in proportion to its population as it had twenty years ago. There is a popular error respecting the retention of children in some of the asylums, it being thought that they all should be placed out in families, whereas in many cases this is impracticable. In making an examination of the inmates of some of the Buffalo asylums a year or two ago with special reference to the length of their detention, in one of the asylums I found that there were only two children out of 138 inmates that were eligible to placing out, and that homes were already selected for these two. All the others were either temporarily boarded at the expense of relatives or guardians, or were temporarily committed by the superintendent of the poor to tide the families to which they belonged over some misfortune and save them from being broken up, or they were children that were mentally or physically defective, and not acceptable in families. Some of these had been placed out and returned. I found that the asylum averaged a change of inmates about once a

year. Those living remote from seaboard cities do not realize the vastness of the work that must be done for dependent children, nor the difficulties that surround it in New York State, with its estimated population of seven millions, its immense immigration of foreign paupers, and the undermining social influences that must be contended with. These should be had in mind while criticising the work.

In comparing the results of work for dependent children in different States, the systems of those States should be kept clearly in mind. For example, it should be remembered that the children in orphan asylums, Houses of the Good Shepherd, and similar institutions in Michigan are not reported to the Board of Corrections and Charities as in New York State, and a comparison of the number of dependent children as reported by the Boards of Charities of these two States is therefore misleading. The same is true of some other States. An interesting article recently published in one of our leading periodicals gives the number of dependent children in institutions in New York State as "about" 35,000. According to the last report of the State Board of Charities the number of this class on the 30th of September, 1896, was 26,808.

The proper function of the orphan asylum is to prepare children over two years of age, whose habits, manners, speech, and morals need reforming, for the family home with as little loss of time as possible, and to prevent the breaking up of families in bereavement or distress, by caring for their children until the parents can again establish themselves in independence. In this field there is a vast work remaining, and we should not discourage the great organizations composed of benevolent persons working in connection with the orphan asylums, but strive to make their work more efficient by the adoption of active placing-out methods and by raising the standard of the orphan asylum to the highest degree of efficiency.

In localities where dependent children are placed in families there should be organized groups of benevolent people, alive to the interests of homeless children, who, by the exercise of watchfulness that is not intrusive or meddlesome, will keep informed as to the welfare of children placed out, and by fostering an acquaintance purely personal build up their self-respect, while being in a position to perform the delicate duty of notifying the placing out agency when official action for protection is necessary. In States having State

Boards of Charities, this office, it would seem, might be performed by local visitors appointed by the boards, as is largely done in Ohio. In New York State, visitors appointed by the State Charities Aid Association in some counties have rendered valuable service of this kind. The co-operation of Societies for the Prevention of Cruelty to Children should also be secured, and the name and address of every child placed out given to such a society, in order that corrective remedies may be summarily applied in case of abuse. And above all, whether we have State systems, as in Michigan, county systems, as in Ohio, or rely solely upon the efforts of private benevolent corporations, we should in all cases have a State supervising system, as there lies at the foundation of all our work the State's interest in the development of the highest type of self-governing, free-born citizens.

THE SCOPE OF DAY NURSERY WORK.

BY MARY H. DEWEY, BOSTON.

The rapid migration and shifting of population from the country to the city, to say nothing of foreign immigration, has broken up the stability and support which come from family and neighborly relationships established upon the basis of permanent local interests; and hard pressure has been put upon women and mothers by the large transfers of home industries to the factory, so that now they must go more and more from the home in case they are obliged to become wage-earners. The need of day nurseries has risen in this way, and this form of assistance, which a few years ago was looked upon as one of the outcroppings of sentimental charity, is now regarded by students of sociology as subserving the best interests of society. It only remains for the workers to build wisely.

We are not handicapped, as is much of our relief work, by the necessity of pulling down past traditions and practices.

The day nursery, in its simplest, earliest form, was a home where the child might be left during the day, in order to relieve the mother, without much question as to her real needs or whereabouts, and the

care given was of the simplest character. With the rapid development of interest in and reflection on all forms of charity which has taken place in the last thirty years, new questions have arisen in this field of work as in all others.

These questions particularly relate to: first, What children shall be admitted, and under what conditions? second, as to the internal organization of the nursery and the advisability of complicating the simple home-life nursery with other interests of society, such as training schools for nurse-maids, etc.

Under the first question, of admission, some nurseries accept all children (who are physically proper applicants), without much question as to the real need and worthiness of the mothers and without much study as to whether this is the best form of relief that can be given, considering the permanent interests of each individual child and mother.

We find, however, some nurseries gradually restricting the privilege to the children of mothers who after careful investigation are found to be proper recipients of this form of charity. Both ideas and practices have much to be said in their favor, the first on the ground that, the greater the degradation of the home, the greater the need of the nursery training for the child, not only for the child's sake, but for the sake of the public, through the expectation that by the time this child has reached the age of compulsory attendance at the public schools it will have formed such habits of regularity and obedience that its next state will not be as an inmate of some truant or reform school, with years of full support and quasi-education in city institutions, together with all the dangers this means.

This idea has for its main object the education of such unfortunate children away from the low parental standards, and the testimony of our kindergarten teachers is a splendid indorsement of this branch of the work.

The second idea, on the point of admission -- that is of careful restriction -- is an outgrowth of the feeling that to care for and nourish the child of unworthy parents (while at the same time allowing these parents to keep possession of their children and continue in their own evil ways) is to encourage such unworthiness in others who are only kept from the fall by a fear of the consequences.

Under this idea of a need of restriction, several careful systems of investigation and registration have been evolved; and a committee

was appointed at the last Day Nursery Conference, held in Boston in March, 1897, to compare and work over the various systems of investigation and registration now in use, and present a form of registration card, which, it is hoped, will be adopted by all day nurseries in the country, thus placing the work on a foundation where questions can be considered on a basis of facts.

Some of the facts to be recorded are first in regard to the parents and older children in the family: e.g., date and place of birth, physical condition, school, church, occupation, wages, habits, mental condition. Have any members of the immediate family ever been members of any institution? and, if so, give dates. Rooms; rent; landlord; debts; savings; average number of hours' work per week of mother away from home.

It can be easily seen that such facts are of equal value to all nurseries in helping them to shape their present work, as well as of value in the work of the future by furnishing a history of the past.

In the question of internal organization the day nursery work in several parts of our country shows a tendency away from the simple home day nursery where the children are sent to the public school as from their own homes, and where the life is kept just as close to the custom and habits of the normal home life as is possible.

I regret that in some places the tendency seems to be toward complicating this simple form of nursery care with school training of its own and inside of its own walls, and with the idea of utilizing the children in the training schools for nurse-maids.

Let us learn from the experience of those in other lines of child work, where we see the workers struggling to throw off the curse of institutionalization from the children's lives; and let us not in these directions endanger the lives of our children whom we are striving to make simple normal boys and girls, as little removed from the children of their more fortunate neighbors as is possible.

Let us provide day nursery children with a simple, quiet, clean, non-uniformed day home, which shall have a home-like feeling for parents as well as children, and beyond this point let us crucify our ambition to have an institution which may shine to our own glorification, but in so doing dazzle and blind the eyes of the little ones whom we are trying to teach the way.

JEWISH CHILD SAVING IN THE UNITED STATES.

BY NICHOL HEIMANN,

SUPERINTENDENT JEWISH ORPHANS' HOME, NEW ORLEANS

After having tried in vain for several months to obtain complete statistics of expenditures by Jewish institutions and societies in the United States, with the number of children raised in each institution to date, the average cost per capita, and the results, I was compelled to abandon the effort as hopeless. This must therefore be understood to be but a partial review of Jewish child-saving in our country.

Most of the child-saving by the Jewish people is accomplished in orphan asylums, of which there are eleven. (See annexed table.) The smallest annual per capita cost of maintenance of orphans is at Cleveland, \$113.29; the highest at Baltimore, \$249.83. The average is \$172.38. The Pacific Hebrew Orphan Asylum, San Francisco, reports that ninety-five per cent. of the children who have gone out from it are self-supporting. Most of the other institutions try their best to equip their children with some trade or profession before leaving their alma mater. The Cleveland institution has added a manual training school to its curriculum. The Jewish Foster Home, Philadelphia, indentures and apprentices as many of its wards as possible, thereby minimizing the evil of institutional life to some extent. The Jewish Home, New Orleans, imitates the example of these institutions; and its administrators hope in the near future to send out only children who are self-supporting.

New York, besides the 2,000 orphans raised in asylums, has many other child-saving institutions, not only for orphans, but for other children of poor parents. The Hebrew Technical Institute is one of the finest institutions in the country for the encouragement of mechanical work. It was opened in 1883, and has graduated (to 1896) 1,263 children, at an average cost of \$85. The number of pupils at present is 190. The Baron de Hirsch Fund is doing good work in child-saving in large cities, especially in New York.

For the present it is impossible to introduce the boarding-out system for this class of children, although its superiority to institutional life is recognized by the majority of the friends of child-saving.

The Chicago Manual Training School, whose superintendent is Dr. G. Bamberger, comes closest to the ideal, not only of orphan education, but of education of the poor man's child throughout the land. This excellent school was opened in the slums of the West Side, October 19, 1890. The total number of children admitted since its foundation, is 3,200. The outlay for the support of the

STATISTICS OF JEWISH CHILD-SAVING INSTITUTIONS

INSTITUTIONS.	Total number of children raised since the foundation.	Expended for support.	Expended for building.	Expended for support of inmates in 1895.	Average per capita cost in 1895.	Number of children in 1895.
Hebrew Orphan Home, Atlanta	—	\$90,218.67	\$75,000.00	\$10,407.55	\$173.45	57
Hebrew Orphan Home, Baltimore	—	—	—	16,200.00	142.81	31
Hebrew Orphan Home, Brooklyn	—	—	130,000.00	12,353.55	118.46	200(?)
Jewish Orphan Asylum, Chicago	—	—	—	—	—	50(?)
Jewish Orphan Asylum, Cleveland	1,603	901,516.96	426,522.28	55,535.51	113.24	490
Hebrew Orphan Asylum, New York	—	—	—	—	—	290
Jewish Orphan's Home, New Orleans	843	551,224.34	100,203.69	18,540.24	144.35	131
Hebrews & G. Society New York	1,067	—	—	—	101.35	718
Jewish Foster Home and Orphan Asylum, Philadelphia	—	—	—	23,000.00	214.08	110
Jewish Orphan Asylum, Rochester	64	22,972.34	25,000.00	—	175.00	32
Paum. Hebrew Asylum San Francisco	442	—	—	—	101.24	134
Total	11,106	\$1,532,751.71	\$368,660.91	\$131,210.83		2,733

school has been \$140,000 in seven years. It has accomplished wonders. It has transformed the children of poor emigrants into industrious, self-supporting men and women, and, through the children, has reached the parents, whose lives have been elevated and consequently rendered more happy. Dr. Bamberger is recognized by all friends of public education as one of the pioneers of the "New Education," started by Froebel and Pestalozzi in the kindergartens, whose aim is to develop the hand, head, and heart simultaneously. The manual training school in Chicago is, for me, the

ideal of orphan education, when combined with the cottage system and training in practical agriculture.

The National Farm School, founded recently by Rabbi Joseph Krauskopf, near Doylestown, Pa., whose object is "the fitting of capable boys for practical and scientific agricultural callings," is an immense step forward in Jewish child-saving.

It is impossible to give the reasons in a short paper why the Jews, who were a race of shepherds and agriculturists, were forced to become merchants. Students of history know that during the dark ages — up to a recent period — a Jew was not permitted to own land, to till the ground, or to become a member of a trade's guild. Thank God, the clouds of intolerance, of race hatred, are beginning to be dispelled by the benign rays of universal brotherly love and benevolence. Especially here, in this blessed country, where freedom and equality are the sacred inheritance of the humblest of its children, a new era of happiness is dawning for mankind. Let us all work in harmony to remove all pauper children from the large cities and scatter them through the country, or raise them in agricultural or industrial colonies, making good farmers of them, or teach them a trade by which they can make an honest living, and the problem of child saving will be solved.

CHILD-SAVING WORK OF THE HUMANE SOCIETIES.

ABSTRACT OF PAPER BY JOHN G. SHORTALL,

PRESIDENT OF THE ILLINOIS HUMANE SOCIETY AND PRESIDENT OF THE
AMERICAN HUMANE ASSOCIATION.

The title "Humane Society," as denoting an organization which includes the protection of both children and animals, was adopted by the Illinois society in the year 1877. — the first society, I believe, which joined the two services. It was believed that by such action it would be strengthened in its work, that it would induce a still closer sympathy and deeper regard and receive a more willing material support.

The decision to include children was not reached without opposition within our own organization. It was feared that, with a horse and a child calling at the same time for help, the horse would be likely to suffer, at least by delay. But, as a matter of fact, there has been no collision of interests. It is recognized that the child cases never really interfere with the animals' protection, for the action of the society in the separate fields is too dissimilar in process. The animals' cases, being more simple, receive prompter disposition; while those of children require more exhaustive examination and more serious consideration, having in view, as they do, the separation of child from parent by judicial process as a possible conclusion. Indeed, many cases of animal cruelty may be disposed of during the process of disposition of one of those of children.

Recalling those days, I think we have been amply justified by that action, not only by our own experience, but by the fact, as I believe it to be, that no society for the prevention of cruelty to animals — perhaps none for the prevention of cruelty to children — has been organized since that date (1877) but the title "Humane Society" has been commonly adopted, and both services united thereunder.

When a humane society is established, all information of the misdeeds of the community related to its specialty flows toward it; and the neighbor in the flat above or in the shop below, the passing wayfarer, the policeman on his beat, everybody who loves a child, — and nearly every one has at least pity for one in distress, — will willingly carry the news of child abuse to the society, and set the remedial agency at work. The examination of the facts is the next step, and to this none but experienced, clear-headed, and absolutely trusted agents are assigned. Upon their report a decision is reached as to the proper action to be taken. Advice, admonition, help that may be possible in cases of misfortune and distress, and, in the more aggravated cases, prosecution, with loss of the child by the offender, and fine or imprisonment in jail or (in the worst cases) the penitentiary, follow.

The police of our large cities have too often a feeling of uncertainty in the results personal to themselves of duty done. Many a good officer has been spoiled by his experience with influential politicians. A short time ago a patrolman told me he knew better than to make arrests for certain offences, when committed by per-

sons who had political notoriety, as his dismissal or removal to some less favored precinct would be sure to follow. For such reason, and because the humane societies will apply all necessary means to their proper disposition without fear or favor, the police are glad to refer cases of cruelty to children to the society.

The effect upon a community of an active, well-organized, and well-governed humane society is obvious. The child-abuser's knowledge of its jurisdiction grows rapidly, nearly every day's public record presenting something for his consideration, and he receives much reliable information of its promptness in action and its thoroughness in the enforcement of the law, combined with the important fact that it can neither be brow-beaten nor humbugged, is neither corruptible nor otherwise acquiescent,—all of which is, I believe, absolutely true. These principles give a sense of protection from cruelty, which has thus at least a court to appeal to, an ear that listens, a heart that understands, a willing and an effective arm.

The Illinois Humane Society since the year 1880 has taken jurisdiction of 14,773 cases of sufficient importance to record, in which the charge was cruelty to children in one form or another. And, while remedying the condition of all, it has lifted entirely out from unendurable conditions 3,185 of these children.

Chiefly through the instrumentality of humane societies the several States have now upon their statute books laws to protect the abused child, to punish the offender, to separate the child from those who are unfit to have control of it, so that the "unwanted" child may be placed in a position and under an influence and government that will give it the hope and the means of a better future, removed from the vice and ignorance of its present conditions, in which new home it shall be surrounded by examples of industry, disciplined in morality, and taught self-support, and set safely upon its feet in the right path.

Not alone, however, in its corrective and disciplinary work is the influence of the humane society felt among children. It strives to be educational as well. In the bands of mercy now receiving support, more or less active, from all the groups or constituents engaged in the prevention of cruelty, the humane society is making its benevolence most practical, as it seeks to instruct the growing mind, for a child kind to its dog, its cat, or its bird, cannot, without a

moral wretch, be cruel or indifferent to parent, city, State, or nation. At least, this is our theory, and we are willing to work upon its lines.

It is fairly estimated that through the work of the American Humane Education Society of Boston (of which Mr George T. Angell is president), and the sympathetic and related efforts by humane societies throughout our country, fully a million and a half children have listened to this special gospel of kindness, and who shall say what proportion of these have been influenced for permanent good by that teaching?

It is at this point the humane society may most beneficially touch the child. None can estimate the great value of this early influence. Some ten years or so ago the Illinois Humane Society organized bands of mercy in every public school of the city of Chicago, and in very many private, secular, and Sabbath schools. Some 75,000 children were then brought in immediate contact with the Humane Society. Since that year its band of mercy work has gone on among the children, as time and opportunity have served; and so the knowledge of this great mission is kept alive, to be utilized and carried forward by friends of children everywhere.

That which our State most needs to-day, in our view, is a State institution, which shall not be penal, but which shall be permanently open to street waifs, to be gathered up from the alleys, and taught something of duty in life, instructed in handicraft and made self-supporting, at the State's cost, before they become criminals, and whose friendly doors should be firmly shut against all association with the ignorance, brutality, and crime which have brought these children there. Until we have an institution such as this, the work our private reformatory institutions can accomplish, with all their noble efforts and care, must fall far below the actual, imperative, and almost desperate need. Along this line, several of our philanthropic men and women are working, but so far they have been met by ignorance and selfishness, and action has been deferred. Success, however, will come to these wise men and women ultimately, as it should, as indeed it must.

We are constantly pressed upon by the knowledge that the disgraceful spectacle of private greed and public corruption is the result of indifference to the moral welfare of the growing child. How can a man be charged with dereliction of duty to his neighbor who has never heard of his neighbor? Why should not a child who has

consorted with criminals, with enemies of society, in his formative years, upon the first reasonable opportunity betray the "public trust" he has bought and fought himself into the possession of? It is the stupidest fatuity to expect the thistle to grow figs.

Let us, then, my friends, sustain and support with all the enthusiasm and determination of which we are capable, by liberal contribution of our surplus means, but more by our intellectual and moral effort, the humane societies of all lands, by whatsoever name they may be known, and every honest effort, organized and unorganized, by which childhood is being reached for good, and especially those groups in which some moral teaching has a place in the curriculum. If honor go not hand in hand with the multiplication table in our schools, we but raise the intellectual grade of our convicts, while their numbers increase.

But, if we shall care judiciously for these "unwanted children" of our great communities, and early separate them from the evil that surrounds and is destroying them and us, and, with a sense of our own duty to them, instruct them in their duty (though that instruction should include nothing more), — their duty to self (to live cleanly and industriously), their duty to their parents (to love, to honor, and to obey them), their duty to their neighbors (the community in which they live), and to the State (to serve it honorably, and not betray it), — we shall be doing unto these as we would be done by, giving them that which will lead to their happy self support, individual self-respect, and civic pride and honesty, without which, though a city or a nation may boast its millions of population, yet, with the great majority but human waste in process of development into paupers or criminals, that city or nation is truly but a desert, a by-word, a hissing, and a reproach.

VII.

Reform Work.

TRADES TEACHING IN JUVENILE REFORMATORIES.

ABSTRACT OF PAPER BY I. J. CHARLTON,
SUPERINTENDENT, PLAINFIELD, IND.

Trades teaching is as practicable in the poorest and smallest institutions as in the largest in the land. Indeed, I am coming to believe that such institutions have the advantage of the more richly endowed institutions, just as the children of the poor from necessity are more apt to learn trades than those of the rich. The usefulness of an institution, so far as relates to the training of those placed under its care, is limited largely by the intelligent zeal of those in control. Let me refer to a page in my own experience.

In the Indiana Reform School, eighteen years ago, the chief industry was chair-caning. It had been the boast of the school previously that 120,000 chairs had been caned in one year. I saw that released boys were positively injured by that kind of instruction. I called the attention of the governor and board of control to the need of a change in our industrial training. We visited a polytechnic institution, and studied carefully the work of its industrial departments. The president said it was impossible to teach such hand-work as we saw being done in his institution to students who were not educated at least as far as college Freshmen. We returned discouraged, and for a time chair-caning was continued. But I had noticed that the tradesmen who were doing the world's work were men of elementary education, as were the men I had seen going to their work from 6 to 7 A.M. in the cities, each with his dinner pail, who were earning a living for their families at home. We resolved to at least try an experiment. We closed our great caning shop, and, as

we had our institution largely to build, we decided to do it by boy labor.

During the summer of 1880 we erected our boys' dining-room and kitchen. I employed two expert bricklayers as instructors. Before the work had progressed far, one boy was found capable of doing first-class outside work. But, before it was completed, eight boys could do excellent work as bricklayers, and some could even raise corners. Still others learned much as carpenters. We had purchased all the bricks, but we decided then to make all we should use. Since that time we have used several millions of bricks, all of which were made and burned in our own yards by the boys. Instead of six or seven buildings we now have thirty-five.

Today we have in process of erection a six-room school building. All the appropriation we have for it is the sum of \$4,000, barely enough to purchase stone, lumber, and milled work. Yet you would see there twenty-two boys laying brick, others carrying the hod. One hundred yards distant a brick yard is in full operation, making 20,000 bricks a day. In it boys mix and shovel the clay, others off-bear, others mould; others set the bricks in a kiln, and only one officer manages the yard. When a building is erected, our boys plaster it. At present we have in our school eleven boys who can earn first-class wages as plasterers. Still more could do so at carpenter work. These are all graduates from our sloyd shop.

In the organization of the blacksmithing department I encountered many difficulties. While on a visit to the Michigan Reform School I visited the State Agricultural College near by. There I saw the first school blacksmith shop. It consisted of eight forges. I made a sketch of it, and resolved to double it in size. We erected a shop requiring 175,000 bricks, and equipped it with sixteen forges. Under our system of half-day labor it gives instruction to two classes, 16 each, or 32 boys each day. In procuring instructors, I encountered a difficulty in securing men who could comprehend what a school shop should be. The ordinary blacksmith would rather do all the work himself than be bothered with boys. Such men were told to teach the trade to boys or leave. Finally, we succeeded in securing the right men. The first year two men were employed, each having eight boys in his class. In course of time this shop reached my ideal, and for the past four years it has been all I could wish. I owe to the Rochester Industrial School the first part of the course of

study. Then followed a course of our own devising, ending in horse-shoeing. This department has been a great success. In no department did we ever receive any special appropriation.

We have now two bands, one advanced, and the other primary. The first band consisted of officers only, and was organized by one of the officers. This was gradually changed to a boy band. The first or advanced band is recruited from the second band. The instructor gives but half of each day to these bands, and the remainder of his time is given to other work.

Of course, we teach bread baking, tailoring, shoemaking, carpentering, cooking, gas-making, steam-fitting, driving teams, gardening, farming, printing, painting. It is the duty of the superintendent to see that every department be so managed as to teach trades in their entirety. We give the instructor leave of absence, to test if the boys are taught aright. I make it a rule never to put a substitute officer in any department which may be temporarily without its head. If the discipline of a school is what it should be, the trusted boys of that work will manage the department, and take great pride in doing so. Our gas-works are always in charge of boys, and yet it is quite a large plant. Our steam plant can do it any time without the engineer, for at all times there are boys competent to manage it. We have been without a bread-baker for several months at a time. We can easily dispense with his services to do other work for months at a time. When a cook leaves for a short period, boys manage almost as well, and to the much greater advantage of the boys themselves. We have boy tailors who could do all the work for a year. The same holds true as to the shoe shop. I have had no florist, other than boys, for a year at a time. The printing department and steam laundry have each been managed for months without an officer. In some large reformatories boys are not trusted to ever drive the teams. Hired men do this. Now this is all wrong. Our boys should learn how to manage teams. One result of bountiful appropriations is that too many men and women are employed to actually do work that boys should do. When I entered reform-school work, the "choicest berth" in the school for a boy was considered to be that of waiter boy at the superintendent's table. The boy then holding this place had performed those duties from the first month he had entered the school. Had he been a colored boy, this might have been the

proper training to educate him as a waiter, but he was a very intelligent, ambitious white boy, and never for a moment contemplated becoming a waiter for a living. I secured him a home with the Governor of the State but, though he was past seventeen years of age, and strong, he could do nothing but wait on table. I saw the weak place in the treatment of that boy, and have never allowed a repetition of it. At present the waiter at my table is always a colored boy, but the present one can earn first-class wages as a plasterer or bricklayer, as well as at waiting on table.

A short time since we decided to plaster a large shop, to give the boys some practice. I said to my waiter, "Don't you think you should give up this work for a few weeks, so as to keep in practice as a plasterer?" He readily assented. So I procured a substitute, and let him take his trowel until the building was completed, when he resumed his place as my waiter.

A superintendent should not allow the desire of any employee, nor even his own comfort or that of his family, to deprive a boy of the best advantages. If a boy is without a trade, and he is particularly wanted in a certain place, that fact must not in the least be allowed to influence the superintendent in giving the boy every trade advantage. Let the interest of the boy be paramount. In manufacturing establishments all over the land the chief aim is the manufactured product. It is the one great object sought. But in a boys' reformatory the great output is the boy. He is the one for whom the school is established and is now maintained. I once visited the oldest reformatory in the United States. There was a marked absence of trades teaching. The official to whom this was due justified himself by saying that he did not believe that a reform school boy should have any advantages over other boys who had never gone astray. He quoted his farmer brother, who had two sons who arose early and worked all day, and who were entitled to trade advantages more than any boy in a reform school. This official had lost sight of the needs of the State. He never comprehended that the first duty of the State was to rescue its delinquent boys from a life of vice and idleness, and make of them members of the great industrial army.

In studying the present status of trades teaching, I am more and more impressed with the fact that industrial education is the hope of the country. The industrial high schools are doing a good work,

but industrial reformatories are doing far more. The high schools study manual training merely for the educational value. Reformatory schools study it not for that only, but that it may be made the threshold to the trades. I hold that we have no right to teach a boy a part of a trade, and then stop. He should be taught all of a trade. A few years ago the type-setting machine was established. It does the work of seven or eight men, and has materially lessened the importance of the printing trade. In Indianapolis alone it has thrown eighty-five printers out of work.

I remember when saddler shops were in every neighborhood, and the saddler trade a good one. Now there is but one in my State, and that is in the State's prison. Shoemakers were in every school district, but now they have given way to the large factories, and only a few cobblers remain. I live along a large creek. Every four or five miles along that stream there is a vacant old water mill where once the local grinding was done. Larger mills now do the work. The same as to weaving. In pioneer days the shuttle and the loom were in nearly every house. These were followed by the local woollen mills, but these have given place to great mills with improved machinery. I venture the assertion that in my State, where there were over 200 woollen mills, now there are not over 20 that are in operation. I like the example of our great Robert Collyer. He was a blacksmith in England. While he was a pastor at his great church in Chicago, the students of a New England college offered him quite a large sum of money if he would make for them, with his own hands, a horseshoe. He went to the nearest blacksmith shop, selected a bar of iron, and soon made a shoe that was a model of workmanship. Several years ago I made a trip through Canada, and, while going down the St. Lawrence, we saw a bridge on which the most distinguished statesman of Canada had worked as a common stone-mason. What we would have prominent in a nation's life must be put in its schools. This is why manual training is so rapidly spreading in the United States. Three years ago I helped to organize the first manual training association of the United States. It now holds regular annual sessions, and is a great assemblage. It is yet in its infancy, but manual training is fast spreading. The world is indebted for manual training to Russia and to Sweden. The Swedish "sloyd" system is rapidly growing in favor in the United States. In our

school 90 boys receive four hours' instruction in it each day. The instructor is a Swede, and a graduate of a sloyd school in Sweden.

Industrial education for girls is being provided in all the large cities of the United States. The Boston public schools teach sewing, dress-cutting, dressmaking, and cooking. I hail the advent of an age when the woman is given equal chances with man in the race of life. While we might wish that "storms could ne'er assail" our sisters and daughters, yet our wishes are of no avail. In the stern battle of life they are assailed by the worst of storms, and it behooves them to be prepared to "stand the storm." I long to see the time when it will be fashionable for young women, even of wealth, to learn to support themselves. In Indiana 9,000 women are teaching school. Other thousands are clerks, typewriters, telegraphers, and book-keepers. To the thousands of others who follow domestic employments, it should be no disgrace. Our girls' reform schools, as a rule, fit girls for domestic life, and do the work well. Women are largely employed in the business world. One watch factory in Massachusetts employs 1,800 women. Go out on the streets of any large city between six and seven in the morning, and you will see hundreds of young women going to their places of labor. This is right. It is an assurance that the time has come when a young woman need not marry in order to have a living assured—she feels independent. Girls should not grow to womanhood with no other object than marriage. They should be trained to do some work in life. The preparation would not injure them for domestic life. Idleness is a bane to any one. No one can lead a truly moral life, and be idle. The workshops of the devil open the moment those of honorable toil are closed. Dissipation hides its head in the presence of honest toil. When the busy world is at labor, even crime itself retires to its lair, to come forth for its prey only at nightfall.

I do not underrate the work of our day schools, nor of religious and moral instruction. These are essential, but alongside of them place trades teaching as first and foremost.

SEVEN YEARS IN A JUVENILE REFORMATORY

ABSTRACT OF A PAPER BY F. H. BRIGGS.

SUFFERN INSTITUTION STATE INDUSTRIAL SCHOOL, ROCHESTER, N. Y.

There is perhaps no one element in the economy of the government of a modern State about which people in general have so radically different notions as they hold in reference to reform schools. To the great mass of people they are prisons where young criminals are punished for their misdeeds.

During the last session of the New York State Grange, which was held in the city of Rochester, the State Industrial School was honored by a visit from its members. It was amusing during the course of the inspection to hear the children spoken of as convicts, and the climax was reached, after all had assembled in the chapel, and different visitors had spoken briefly to the children, when one granger cried out from the gallery: "Where's the keeper? We haven't heard from the keeper yet."

The great mass of well-to-do, law-abiding people give little thought and less sympathy to the lawless class. With them it is sufficient that they are punished for their misdeeds. The first and most important lesson that the reform school worker has to learn is that punishment as a retribution has no place whatever in the economy of the world. He learns, or ought to learn, that only as punishment is used as a means of instruction and growth has it any place in human life.

The idea that the wrong doer should be taught to do right, and that he should be imprisoned, not for the sake of the punishment, but that an opportunity may be offered whereby he may be taught to overcome his weakness, if followed in dealing with criminals, would soon bring about a very different state of affairs from those existing at the present time.

The reform school worker, coming daily in contact with those who are more weak than erring, grows to view these so-called crimes as largely the result of a failure of the criminal to properly correlate cause and effect. No punishment has ever been found sufficiently severe to prevent law-breaking. Nothing but changing the constitution of the mind and the current of men's thoughts will prevent that.

Experience in a reform school shows that education, physical, intellectual, and moral, is the means by which delinquent and criminal humanity is to be brought up to a normal plane of living. The physical must be developed and educated, in order that the brain may be aroused and quickened. This can only be accomplished by those employments which present a constant train of difficulties to be overcome, thus demanding increasing skill and power. Industries pursued for profit, because of the desire to make money out of the inmates of institutions, do not answer the requirements in this regard.

In order that the labor of inmates may be profitable, the work must be so subdivided that one person will do but a very small part of the making of a garment, a utensil, or machine. This requires but a short time to master, and thereafter there is no acquisition of physical skill, no demand upon the brain to produce development. With trades regularly taught this is not true. With them there is one difficulty after another to be overcome, one obstacle after another to be surmounted. The skill derived in perfecting one thing is immediately utilized in perfecting something more difficult, more complex. The result is continued physical development, which in turn reacts upon the brain, as has been proven time and again.

But trade teaching alone does not call into play and develop all the muscles of the body. Physical culture or military training is required to do this. I have seen puny, sickly, stoop-shouldered, ill-developed boys changed by a year of military and industrial training into erect, healthful lads. The development of the physical, however, is not an end; it is simply a means to an end. The end sought is the development of the intellectual and moral. I say intellectual first, not because I regard it as more important, but because I believe there must be a quickening and developing of the intellectual before there can be any healthful proper quickening of the moral.

That the American people on both sides the frontier believe that education is essential to the proper conduct of life of the individual is abundantly attested by the sacrifices made by parents, the hardships and privations which they endure, to enable their children to obtain as high a degree of education as possible. For this reason communities assume heavy burdens of taxation to found and conduct schools for the training of youth. If, therefore, education is necessary for the normal child, how much more essential is it to the

abnormal classes with whom institutions have to do' I do not think I shall be challenged in the statement that they are abnormal. There is an indefinable something which marks the difference between those for whom the State is obliged to care and those who are capable of and do care for themselves.

Experience in a reform school teaches beyond a shadow of a doubt that education should stand first in importance in the work of reformation or, more properly, formation. A school may be more correctly judged by the character of the teachers which it employs than any one other thing about it. One has aptly said, "It is not the buildings, nor libraries, nor laboratories, which make a college or university; it is the men and the women who are there, with noble ends and high purposes to arouse and quicken mind, and to make men and women."

Wherever there is one earnest, consecrated man or woman, whether in a backwoods school house or in the noblest edifice the brain of man has yet conceived, there is a college, and there minds are being developed and quickened, and fitted for the duties of life. If, therefore, day by day the boys and girls in reform schools come in contact with teachers who have the earnestness of a noble purpose and the refinement which comes therefrom, they do not fail to gain in those qualities which go to make up manhood and womanhood.

What we need in reform schools are fewer whips, straps, and other instruments of punishment, and more men and women who believe that bad boys and bad girls can be made better, and that they are the ones who can teach them to be better.

The question is frequently asked, "What takes the place of corporal punishment in enforcing discipline?" Our system is this. We have a separate building known as the guard-house. To this all offenders are sent, if found guilty at a hearing before the disciplinary officer. This guard-house consists essentially of a corridor 200 feet in length, and 15 feet in width, fourteen rooms, each 10 \times 14 feet in size, closed by double doors and lighted by a lantern in the roof, in which are four windows, 24 \times 48 inches in size. Ventilation is provided for the entire building by means of two electric fans, one of which forces pure air into each room, and the other draws out the impure air. In the corridor of this building offenders against the good order of the school are subjected to military drill from seven o'clock in the morning until six o'clock at night, with short intervals

of rest, and an hour in which to eat dinner. This military drill consists in marching to and fro for a half hour, standing at ease for fifteen minutes, then using military setting-up exercises, which are calculated to symmetrically develop the entire body. The marching follows these again, to be in turn followed by the standing at ease, and so on throughout the day. A boy who is refractory, and refuses to obey the orders of the officer in charge of the guard-house, is put in one of the solitary confinement rooms, and kept there until he is willing to be obedient, whether it be six hours or six weeks. If for any extended period, however, one hour's exercise is allowed him during each day. During their stay in the guard-house their food consists of six ounces of bread for each meal and as much water as they desire. If the detention is long continued, the regular diet of the institution is given on Wednesdays. Deprivation of a meal is a frequent means of discipline for slight offences. The question may be asked, "Why is not the infliction of corporal punishment a more speedy and effective means of discipline?" I do not so regard it. A man's life is the result of his thought. There is nothing in the application of corporal punishment which has to do with the changing of a person's thoughts. On the other hand, the guard-house affords an opportunity for thought, and the boy is led to see the relation which the two forms of conduct bear to his comfort and well-being. If he behaves himself, is obedient and respectful, he shares with the other cadets of the school the excellent meals which are provided, the sports of the playground, the good opinion of the officers. If he offends against good order and decency, he is shut away from all these things, where he can see nothing of what is going on. He, perhaps, has considered himself an important part of the institution; but he goes into a private apartment in the guard-house, stays for a shorter or longer term, finds that things have gone on very much better without him, and then realizes what all the rest of us have to realize,—that he is but a grain of sand among the myriads on the seashore. His personal comfort has been interfered with because of his own misconduct. So he arrives at the conclusion that the wise thing to do is to be obedient and law-abiding. Corporal punishment is not necessary to the proper conduct of an institution, and has no place in this nineteenth century.

Moral and religious teaching plays an important part in the proper education of delinquents. In the State of New York we believe in

and practise absolute freedom of worship. The State Industrial School has both a Catholic and a Protestant chaplain, and to its Jewish inmates religious instruction in accordance with their faith is given. This has been in force with us for the past ten years and more, and we would not, under any circumstances, desire to change it.

One very important fact taught by reform school experience is the need of constant supervision by officers both day and night. To insist that every child shall be constantly under the eye of an officer during the day, and then place fifty or seventy-five children in a room together at night without the constant supervision of an officer, is little less than criminal.

DO REFORM SCHOOLS REFORM?

ABSTRACT OF PAPER BY SUPERINTENDENT L. D. BRAKE,
DOONVILLE, MO.

The earliest attempts at reformatories for youth were the establishment of the House of Refuge in the city of New York and the founding in 1818 of an association by such men as John Driscoll, Thomas Eddy, Hugh Maxwell, and James W. Gerard. This effort took distinctive shape in a subsequent house of refuge, which was established on what is now Madison Square, New York City, quite near the spot where to-day stands the Fifth Avenue Hotel. From this example there spread out to Boston, Philadelphia, Westboro, Lancaster, and other points, the early reformatory institutions of the country. Statistics show that over 110,000 children have been committed to these reformatory institutions, and that over 75 per cent have been permanently reformed.

What is necessary to secure this reformation? Good teachers, wholesome food, out-of-door exercise, thorough and unremitting cleanliness, the inculcation of gentle dispositions, pure thoughts, and refined manners, from examples set from hour to hour, from day to day, and from week to week, by those who have the care of these children. Appetites must be subdued or controlled, evil im-

pulses must be turned aside by gentle words of counsel and advice; and the mind of the child led as rapidly as may be from the low level of its original surroundings to a higher and more elevated plane. Religion and morality must be instilled by patient and careful teaching. Such tact and knowledge of human nature are required that a teacher must possess natural qualifications for the work. The habit of prayer and praise, and the refining influences of poetry, music, and song, should be a part of the every day life. So far as is practicable, these schools should be conducted upon what is known as the cottage plan, - the most advanced method in reformatory work. These cottages should be presided over by a man and wife, whose true, gentle companionship may exert an influence of untold benefit.

In the long pleasant days of summer the time should be devoted more largely to physical labor and exercise, and less to study. In the shorter days and longer evenings of fall and winter this rule should be reversed. The children must learn the nobility of labor and how to use their hands, so that, when they go out into the world, they may be able to gain an honest livelihood.

There are two erroneous ideas in the public mind that stand in the way of the success of boys who come out of the reform school. One is that the institution is a penitentiary, with all the odium of brutal criminality, stripes, and disgrace. The other is that it is a place of idleness and pleasure, where ne'er-do-wells go to become no better than they were. A reform school is not a penitentiary. There are upon its inmates no badges of disgrace and felony. There are no walls encompassing them about. There are no guards with loaded guns to keep them within bounds. Children that enter these institutions are given every advantage possible. Science, as well as everything that pertains to a good practicable trade, is taught these youth. The boy who learns a trade is elevated to a higher plane in life.

In the literature of reform schools there are many striking instances of success in life of persons who have lived under their influence. They have been sinned against more than sinning, and, after all, they are but boys. They were born to a hard lot. We are giving them a chance. Do as much, good people, when they come out from the reform school, and help them to fasten their feet upon the ladder of honorable life and employment.

These schools are hives of industry, and schools for all that is good and attainable under the surrounding circumstances. That they deserve the encouragement and the maintenance of the public, no man or woman who has a heart can deny. And that they are an economy and a benefit in the body politic is susceptible of accurate demonstration. Therefore, I bespeak for these institutions a more careful consideration, and the criticisms which are so often made will soon cease, and the question whether reform schools reform will soon be solved; and the good people of our land will be disposed to commend rather than condemn the men and women who are spending their lives in the upbuilding of humanity.

INDUSTRIAL TRAINING IN GIRLS' SCHOOLS.

ABSTRACT OF PAPER BY MRS. LUCY M. SICKELS,

SUPERINTENDENT, ADRIAN, MICH.

This is an intricate problem, which both interests and perplexes one. If it were merely for employment for the time being or for the profit it might bring to the institution, it would be a very easy one to solve, but the problem is to train the girls, that they may be self-supporting, each in her own path in life, after our supervision ceases. Very few of our girls have even comfortable homes with fathers or brothers who wish to support and shelter them.

Let me go to our history. Take the latest arrivals, 100 in number, and I find, of the 100, 1 only came from a good home, 3 were orphans, and had no home; 5 had fairly good homes; 31 were not of the worst type, fathers and mothers being day laborers, going out in the morning and returning at night. 60 homes were of the worst description, far worse than none at all.

63 had fathers who were habitual drunkards; 16 had drunken and dissolute mothers; 44 had divorced parents.

Thus we see the children were neglected at home during childhood. As Victor Hugo has said, "All the vagabondage in the world begins in neglected childhood." Hence the cause and need

of industrial schools and industrial training. And let industrial training be joined to a common-school education. Adapt the industrial training to the capacity or ability of the learner, and the thousands of boys and girls now in our care, who are to be among the wage-earners of the future, may have an education of the hand, eye, and heart.

The industries which may be taught girls are limited. When I have visited boys' trade schools, and have visited the carpenter shop, paint shop, shoe shop, cabinet shop, tailor shop, broom factory, and printing-office, have seen the boys learning the mason trade, building stately chimneys, and even putting up their own cottages and making their own furniture, then I have felt that we in girls' schools are restricted, and are laboring under unfavorable conditions, when our industries are compared.

We cannot become shoemakers, carpenters, blacksmiths, or masons, and we prefer not to send our girls into the printing-office. What, then, shall the girls do? First, what is our aim? To give the girls such work as will fit them for better womanhood, better wifehood, and better motherhood.

Before taking up any branch of industry, we should be sure that it is practical, that it is something by which the girl can earn an honest livelihood in the future. Anything that tends to make girls love housewifely arts is in the right direction.

In the Pratt Institute, Brooklyn, N.Y., there is a department of domestic science, which includes home nursing, food economies, preserving and pickling, cookery and laundry work, besides marketing.

In Walthamstein, England, there is a college for housewives, where young women may learn all the branches of domestic work, including cookery, needlework, laundry work, and household superintendence.

The college is appropriately named St. Martha. Only ten pupils are received at a time, in order that each may serve her turn as housekeeper, chambermaid, laundress, etc. A graduate from this school is equally fitted for a housemaid or mistress.

The Drexel Institute of Art, Science, and Industry, has a normal course in domestic science. The course of instruction covers theoretical and practical cookery, chemistry of food, and laundry work. We also find societies and scientific clubs which advertise demonstration lessons in cookery.

The Michigan Agricultural College has opened a cooking school for the young lady students, and it has also a large class of young ladies making a study of floriculture, both of which we believe to be advisable in our Home for Girls at Adrian.

We have always taught cookery in the cottages; but that is not enough, and it cannot be done as scientifically as we wish. A cooking school will therefore be opened soon, when the girls will have practical training under a competent teacher of cooking, chemistry of food, preserving, pickling, fruit-canning, etc.

It was once supposed that any woman, no matter how stupid, if she could do nothing else, could manage a house and do household work. This is a mistake. Women are waking up to a realization of this fact; else why a mothers' congress, mothers' conventions, mothers' clubs and cooking classes, lectures on home sanitation, sick diet, emergencies, and home nursing?

At the present time, when a Woman's Exchange may be found in nearly every city, a girl or woman may, by the aid of her experience and training in our schools, be enabled to assist herself and aid the association. Home bakeries, too, are a luxury to housewives, but the woman who keeps one must be a good cook.

Laundry work is really one of the fine arts. There is beauty in a line full of snowy white muslin, or clothes-bars hung with daintily ironed ruffles, tucks, gathers, and puffs. This is a trade; and to the one who learns it and loves the work we say, You may be "Queen of the Tubs" some day.

Quilting and tying comforters is one of our employments. Each girl may piece, and have to carry away with her, a quilt, if she so desires. Knitting may be done to advantage. We knit all of our mittens by hand, and have knit many pairs of silk ones for customers.

Dressmaking is undoubtedly one of the most profitable occupations. Dressmakers have told me repeatedly that it is difficult to find girls now who can sew well enough to become helpful apprentices. We have a dressmaking department in our home; but our girls are first taught plain sewing in the cottage sewing-room, and then those who show a taste for dressmaking are promoted to the shop to finish under a competent dressmaker. One of our girls works in a shop in the city now, has her board, lodging, and washing, besides a weekly allowance. She comes home on Sunday to

service. The lady for whom she works is pleased with her and the progress she is making.

Several who are discharged are earning good wages with the needle, some at dressmaking, others at plain sewing, and one crippled girl has more orders for hemstitching and drawn work than she can fill. Many of our girls darn so neatly that it might be put to good account some time. We train and teach to patch, darn, and mend old clothing, also to clean gloves, for any of these little accomplishments may help to add to their income, as there are many ladies to-day looking for help to rip, repair, clean, and make over old garments. And we say to the girls, If you learn to do all this well, you need never lack for employment.

Light gardening and raising small fruit are both pleasant and profitable work for girls. They delight in berry-picking, and also in the delicious shortcakes which come on to their tables frequently during berry time. We raise both strawberries and raspberries, and have found it so helpful and beneficial in many ways that we shall put out a quantity of blackberry bushes this year. Our girls pick the peas, string beans, gather the lettuce and radishes, set out plants, pick tomatoes, dig and pick up potatoes, besides caring for the lawns, spraying bushes, and cultivating the flowers. When one of our girls shows a tendency to consumption or to a low physical condition, we get her out of doors, at light work at first, but, before the summer is over, she will, as a rule, be able to do as much as any one. In some schools bee culture has been considered practical, in others, silk culture and poultry raising.

Domestic work in all its branches should be taught, and for the majority we recommend that they go into good families in the country to be assistants, for there they have better homes, a better room and bed, more wholesome food, and more natural family relation and sympathy. They will have better ventilated rooms in which to work and more healthful bodily exercise, in pure, fresh air, than any working-girl in the city.

But over all and above all, in whatever branch of industry, let not the motive be one of monetary value, of what it may profit the State or institution, but how we may fit them for womanhood.

Womanhood comes in advance of wifehood and motherhood, and the girl who is trained to a noble ideal of womanhood cannot make of life a failure, although she may be no man's wife and no child's

mother. If she be worthless as a woman, she would be worse than worthless as a wife and mother. Let her training be such that, whether married or single, she shall have character and ability to stand alone, with value in herself and with a high regard for honesty and purity.

CATHOLIC REFORMATORY AGENCIES.

BY JOHN J. DELANEY, NEW YORK, N.Y.

The Catholic Church is prompted by the desire of securing eternal happiness for the souls of men. Her unyielding doctrine, that "faith without good works is vain," compels her, in fulfilment of her mission, to endeavor that men shall not only believe, but that they shall live and act righteously and do good, in order that they may thereby attain a blessed immortality. The only hope for the intentional evil-doer, in the eyes of the Church, is that he shall voluntarily cease from evil and freely do good. To bring about this reform in the evil disposed, she must effect a change of heart. Mere outward conformity to rule or law can never be considered by her the sum total of reformation. This, then, is her primary end. It is distinctively a religious one. The means she takes to attain it are religious. And that is why, in every system of reform, she prescribes as first and indispensable the application of religious methods. But the salvation of the soul is not her only end. Her ethical system does not stop here. She recognizes that man's relations are not only with his Maker and eternity, but with his fellow-man and with time. Civil society is the means by which man can live the life of a social being, which he is. This society has its laws, which, when not inconsistent with the higher law, he is bound to obey. He assumes duties as a father, husband, brother, son, or citizen, which he is bound to perform. The good works required of him are not merely confined to the worship of the Supreme Being, but in the fulfilment of his duties to his fellow man and to the State.

When, therefore, she endeavors to induce the erring to conform to either the moral or the civic law, she has in view not alone the glory

of God, but the welfare of humanity. On this double ground rests the theory of all her works of charity, especially of her works of mercy for the wayward and the delinquent. Other churches doubtless act from precisely the same motives. I only specifically mention this point, that her practice may be more clearly discernible from her theory.

Work of this character is generally committed to religious orders of men and women, whose lives are consecrated to the cause, after a long probationary period of careful training. The impulse which directs them to devote themselves to the work must be shown to be more than a mere emotional piety or a momentary exaltation of soul. They are tested for years under a most ingenious system, the result of centuries of experience, and, unless they measure up to the required standard, they are not accepted for the work, they may not take the vows. It is remarkable that as a result of this system, of hundreds of thousands, the world over, who have consecrated themselves to this undertaking, few have ever resigned until called to the bosom of their God. Who are these men and women? The weak of mind, sentimental souls, the disappointed with life? Oh, no! They are the best, the noblest, the most dutiful, the strongest in mind and body, of our sons and daughters.

And here comes into play another of the singular influences of our Church upon family life. When the son or daughter of a devoted household, just ripened into manhood and womanhood, comes to the parent and announces his or her determination to enter a life like this, the parent deems it to be a call from God; for he recognizes that no human motive, no material consideration, could prompt the young heart to make that supreme sacrifice. Although the parent may have looked forward to the solace and companionship of such a child, may have made sacrifices to prepare him for a station in life in which he might fill a place of honor or distinction, and even though it may mean the extinction of his house,—the end of his race, —he bows to the voice of the One who has given and has the right to take away. Not Abraham, leading his darling Isaac bearing the wood for the sacrificial fire, showed a greater resignation than does the parent loyal to the faith.

And now to come to my special theme,—the work of reforming juvenile delinquents and the young girls or women who, having sinned against the holy virtue, have become habitual offenders

against it. I invite your attention to the work of reforming wayward girls, or, as they are so often unfortunately called, "fallen women," far too many believing that they can never be lifted up to the plane of honorable womanhood again, but that they are fallen forever. This belief has been proven to be false by the experience, among other agencies, of two orders of religious women, the Sisters of the Divine Compassion and the Sisters of the Good Shepherd. The former have two houses in New York, one in the city, the other in White Plains. The Sisters of the Good Shepherd have numerous establishments throughout the world, of which a great number are in the United States and the Dominion of Canada. The subjects for reformation in these institutions are usually classified under four general heads.

1. The first is the "preservation class." This is composed of children of tender years, who have shown a wayward disposition, or who have been subjected to dangerous environment, or are the offspring of bad parentage. They are of various ages, almost from girlhood up to sixteen. Their lives have not been wicked, but might, if not properly directed, become so. They are trained in the ordinary branches of education and industry. They are entirely separated from the older girls, never being permitted to come into contact with them or even to see them. With the Sisters of the Good Shepherd they are housed in a separate building. With the Sisters of the Divine Compassion they are not only not housed on the same grounds, but by a rule of the order cannot be quartered in the same town or city, unless the city be very large, and then in a separate institution bearing a separate name and in an entirely remote locality from the house for older girls. This is done for the benefit of the children, so that among other reasons they will not in after life be confounded with the older subjects, and feel any sense of shame from having spent the years of their girlhood in such an institution. These institutions in reality have more of the character of private boarding-schools, and are deserving of the name of Preservation Classes, for they have undoubtedly prevented almost their entire charge from swelling the ranks of human degeneracy. The children, when they leave, are soundly grounded in principles of religion and morality, and equipped with a good elementary education and industrial skill, which will enable them to earn easily an honest living in their sphere of life.

2. The second general class is composed of poor unfortunates recently taken into the institution from the ways of sin. With the Sisters of the Good Shepherd they are either committed by courts or placed in the institution by parents or guardians, or come of their own volition, seeking human and divine aid to protect their honor against their own weak, depraved natures. With the Sisters of the Divine Compassion they must all, to some degree, willingly come under the influence of the institution, and must stay at least six months. The great majority of those committed reform, although to some of them the institution serves simply as a penal one and, when their terms of commitment expire, they return to their old life.

3. But many leave earnestly desirous of reform, and, fearful of their own strength to resist temptation, return, and pray to be taken in until discipline and prayer shall make them better able to wage the fight for the safety of their souls. Many others at the expiration of their terms remain voluntarily, in order to make the work of reform complete. Their spirit is thus fortified: and thousands have gone out into the world strong and true women, now happy wives and faithful mothers, knowing by sad experience the dangers of the world, and vigilantly guarding their daughters from the snares in which they themselves were entrapped, thus contributing to the propagation of an upright citizenship.

4. The fourth general class is largely made up of the elect of the third class of those reclaimed, whose reform is proven by from five to ten or more years of an unflinching practice of virtue and of service to the institution, and who are promoted from the third class, called "penitents," to be known in the houses of the Good Shepherd as "Magdalenes," and in the houses of the Sisters of the Divine Compassion as "Children of the Precious Blood."

They consecrate their entire lives to the work of the order, take certain vows, and live for the good of others who are, as most of themselves once were, outcast from decent womanhood. I say "most of themselves"; for there have been cases where pure and unsullied girls, desirous of leading a life of humility, have voluntarily sought and obtained admission to this consecrated class. Thus, until death calls her, the formerly wayward Magdalene lives, working earnestly and ever to atone for her early offences, and to help others back to the paths of Christian rectitude. The fact that these women are Magdalenes is no certain evidence of past dishonor. Only those

who were in the institution when the Magdalene entered ever after know who of them in this fourth class has consecrated her virginal innocence to God, or who, after a life of sin, has offered to him her truly contrite heart.

One institution now has over two hundred and fifty such women, many of them having been in the work thirty, forty, and fifty years. If Mary Magdalene by her penitence secured the love of her Master, answer, ye who know the human heart, have not these, her daughters, shown a sorrow entitling them also to sainthood?

To ladies who are engaged in this noble work I say Be stout of heart. Do not despair of the ultimate success of your efforts for the reclamation of your unfortunate sisters, poor daughters of Mother Eve. There is an element of moral nobility in woman's nature, which man has not, upon which you may rely. The uncharity of the world has almost convinced mankind that, after her sin, there is no hope in heaven or on earth for such a poor, weak woman. Teach her that there is hope, that, if she wills it otherwise, she is not lost. Teach her this, and that moral nobility which God has planted in her will assert itself, and she will help you to lift her up.

Before concluding this summary of the plan of organization and the classification of its subjects, I wish to make it clear that only stainless women are admitted to the sisterhood proper. In the Sisterhood of the Good Shepherd those in charge are what are known as cloistered nuns, who, except when occasionally changed from one house to another, or when on the work of new foundations of the order, from the time they enter as postulants never go beyond their convent limits.

As to the system by which the work of reformation is effected, I may say at the outset that no corporal punishment is ever inflicted upon any inmate. Degraded, depraved, and rebellious though they may be on their admission, the influence of their surroundings and the manifestation of human kindness will soon secure their submission. The system then begins to show its effect in their exterior conduct, and has for disciplinary purposes been found adequate.

The first step toward the work of reform is the removal of the wayward girl from her dangerous environment and the outward occasions of sin. Her entrance and detention in the institution insure this. A regular mode of life, punctuated with regular hours of work and recreation, with regular meals of plain, nutritious food,

with sufficient and regular sleep, has a composing effect upon both her body and her mind. In many instances this restoration to a somewhat normal, physical condition produces a healthful, restful feeling, long a stranger to its possessor. It produces contentment. In others it begets sober, serious thought, during which the better nature of the individual begins to assert itself, and contrition for her past life becomes immediately manifest.

It is not enough, however, to guard the soul from external occasions of sin; for the assaults of temptation, especially in this class of cases, come from within, and outward conformity to the laws of moral living is not conclusive evidence of reform. It assuredly will be one of the results of it. To help the poor victim successfully to resist depraving sins of thought is the next effort in the work. Supplementing, then, what already has been done, come the morning and evening prayers, with intervals during the day of short silence and meditation. The examination of conscience is made in secret, that the individual may discover and disclose to herself whether she has inadvertently or wilfully cherished an evil thought, or done an evil act, or broken even in desire a binding rule. Then she makes an interior expression of sorrow for her transgressions, and offers a prayer to God for courage to resist future temptation and the renewal of her purpose to amend her life. Into this daily routine the Sisters introduce regular occasions to inculcate a love for virtue and a detestation for vice. The lives of our Saviour and of his saints are held up for their daily contemplation, especially the lives of women like Mary Magdalene, Mary of Egypt, and many others whose amendment of life and repentance lifted them from degradation to sainthood.

Habit plays a great part in this work. And in these cases habits of womanly modesty are most important to be developed. Neither while at work or at recreation (and their recreations are joyous and hearty and innocent), nor at any time, are they to mention the name of any person outside the institution or any circumstance connected with their past life. This rule is designed to prevent themselves or others from recurring to thoughts of persons or scenes to dwell upon which might be harmful to the peace of their souls.

There is too great a variety in all this life for it to become monotonous. There is no idle time. They pray or play or sleep or eat or work (and work they do, for industry is another important

element in the system, changing from one occupation to another by rule). But, whether sleeping or waking, at work or at play, the watchful eye of one of the Sisters is always upon them, silently speaking in approval of a good deed done or in gentle but firm reproof of any infraction of the rule. Many of them become so attached to their benefactresses that they would almost rather die than cause them pain or displeasure by careless or evil conduct. As the influence of each girl's good life acts and reacts on the others, their very companionship becomes reciprocally improving. But this influence, generally sufficient, is not left unsupported by other means. There is still a positive safeguard. A rule of the house makes it a matter of conscience for the girls to quietly report to the Superior, if any of their number so comport herself as to give scandal or to endanger or retard the reformation of the rest by immodesty in word or act. And there are girls whose complete reformation is beyond doubt, whose penitence has been proven by perseverance, who for the love of the good work will spend years in the class without revealing to the others that she is not like themselves, in order that her example and her watchfulness may keep them from evil.

Finally, when these forces have almost imperceptibly done their work, when time and growing spirituality have deadened the feverish impulses of other days, she realizes what has been done for her. She watches the gentle nuns, from early morning till late at night at work to elevate her and those like her, slaving and praying almost from girlhood to the grave, resigning home and kindred, perhaps wealth and station in the world, immuring themselves within the convent walls, all for her; and she sees the noble examples of the Magdalenes, most of whom had an experience like hers, and who now by years of penance and usefulness are making atonement for their sins. Oh, then she recognizes that there is a balm in Gilead; and over her comes a calm, a holy peace. She feels that her courage has grown; but, in humility and conscious of her frailty, she determines to fly from the first degrading thought. She has acquired a greater victory than any subjugator of armies, she has won a victory over herself and her depraved nature. Perhaps in many a silent meditation she imagines she sees the face and hears the voice of Him who, bending over a sin-stained woman nearly two thousand years ago, said "Have none condemned thee? Then neither shall I. Arise, and sin no more."

I know that people commonly regard as patriots the soldier fighting for his country or the statesman earnestly engaged in making laws that will bring happiness to every home, and they are patriots, indeed. But, oh, let us not deny to those who are engaged in the noble work of making, out of bad material, good men and women for their God and their country, the full meed of a patriot's honor

HABITS OF THRIFT.

ABSTRACT OF PAPER BY MRS. M. E. FAIRBANK, MIDDLETOWN, CONN.

We cultivate thrift while the boys and girls are with us in the school, in work, study, and play, by the careful and economical use of all that comes into their lives. They are taught by precept and example. The school is their place for experiment and failure, for success, sympathy, and encouragement, quite as much as for discipline.

It is well to learn early in life the value of money. As long as they spend what some one else has earned, they do not realize what it is worth. The time soon comes when they find out how much hard labor a dollar represents. A silver dollar represents a day's work of the laborer. If it is given to a boy, he has no idea of what it has cost or what it is worth. He would be as likely to give a dollar as a dime for a top. But, if the boy has learned to earn his dimes and dollars by the sweat of his face, he knows the difference. Hard work is a measure of values that can never be rubbed out of his mind. Let him learn by experience that a hundred dollars means a hundred weary days' labor, and it seems a great sum of money. A thousand dollars is almost inconceivable, for it is far more than he ever expects to possess. When he has earned a dollar, he thinks twice before he spends it.

Some of the principal elements that enter into thrift are energy, frugality, persistency, stability, together with a definite purpose in life. In order, however, that any of these may be successfully cultivated, it is important that the laws of health should be observed.

The man who wins is he with the finest nerve, the strongest muscle, the best blood, for out of these come the grit which is bound to conquer or die.

So in our schools, when we by calisthenic exercises, military drills or physical culture in any of its phases, render the bodies of our scholars most vigorous, establish their health, we are laying the foundation for a life of thrift and prosperity, which could not result with physical disability. If they have such bodies, we may then expect to see spiritual energy developed, under the right and proper training of the mind.

We may never expect to develop thrift, in any great degree, in those who are not persistent in their efforts to succeed, who easily become weary in well-doing, who tire in the harness.

Thrift, in its truest development, is found with those who recognize that "a man's best friends are his ten fingers."

The great hindrances we have to contend with are a lack of application and instability of mind and purpose. Whatever means may be employed, we may not hope to succeed if we fail to arouse an interest which shall lead the children into a life big with purpose and a determination to master circumstances and fulfil opportunities.

Chauncey M. Depew at a dinner said that the great moving forces in the life of the metropolis were not the sons of wealthy families, with the highest advantages of culture, travel, and personal influence, but the boys that come in from the farms, the villages, of New England, New York, and the West. Why? Because the latter, in working for the fulfilment of ambitious plans, developed the strength that wins. The former did not have the needed motive. Just here is the basic principle of thrift, — the needed motive.

Woman's thrift must enter largely into every hospitable home. As a rule, the husband earns the money, and the wife expends it. "If she puts as much thought in her expenditure as he puts in his earning, each dollar will be doubled in the expending."

Hand in hand with thrift, taste must be cultivated with fidelity. The home of a thrifty woman of taste has a charm whose subtle influence will ever be felt for good.

VIII.

Charity Organization.

REPORT OF THE COMMITTEE ON ORGANIZATION OF CHARITY.

PRESENTED BY CHAIRMAN ALFRED O. CROZIER, OF GRAND RAPIDS,
MICH.

In changing the name of this committee from "Charity Organization," words usually used in a technical and restricted sense, to "Organization of Charity," its members conceived it to be the intention of the National Conference of Charities and Correction to broaden its scope to cover, as far as practicable, the entire field of the organization of charity.

This belief will be found reflected in its programme. The design has been to select practical rather than theoretical subjects, and have them presented by those who could suggest definite plans and improved methods for inauguration in the various communities whose charities are as yet unorganized along modern scientific lines.

Each section meeting should be a *conversazione*, where questions, answers, and discussions can be participated in by all with the utmost freedom. We desire also to afford frequent opportunities for the private interchange of opinions by the delegates in a semi-social way, and have therefore arranged for a "social half-hour" following each afternoon section meeting.

Your committee has not at hand statistics which will enable it to reduce its report to figures, and will confine itself to suggestions on the wider and more thorough cultivation of the fields awaiting the harrow of organized charity.

Many of the committee are of the opinion that definite steps should be taken to crop the entire field of unorganized charity with

the seed of organization and systematization; that it should not be left to accidental contagion or spontaneous propagation; that, if we have a good thing, we should intelligently offer it to others, that organized charity will not reap its best fruits until every city and hamlet is in harmonious co-operation, using methods as uniform as the different local conditions will permit.

This system should extend from the national government down through State, county, city, village, and private charities to the individual.

In co-operation with the police authorities, and by the aid of the Bertillon system of measurement, an exact description of every migratory pauper and tramp, and his methods of forage, should be kept, and placed at the joint disposal of all municipalities; and this should be re-enforced with vagrancy laws adequately stringent, while at the same time adequate and suitable avenues for reform should be always available when such persons exhibit a proper desire therefor.

The time has come when we should take an inventory of the doubtful assets of society, and know who they are and where they are, that we may determine what to do with them, and evolve sufficiently adequate remedies.

We should first bring to bear on the entire situation the most powerful search-light we can obtain, in order to reveal the exact existing conditions and all of the facts relating thereto.

The Congress of the United States should make an adequate appropriation, and provide for the appointment by the president of a commission of, say, three competent persons, to extensively and thoroughly investigate the present quantity and status of the defective, delinquent, and dependent classes, and their various contributory causes, covering the entire field, recording the gathered facts in detail, and publishing the same in their report.

They should also investigate the abuses of administration of public and private charities everywhere, and ascertain and report the most practical methods of dealing with each of the many problems arising in this vital social domain.

This information should furnish an intelligent and reasonably reliable working basis, on which could be built vast improvements in existing methods and conditions.

Similar activity and positive efforts should be put forth in the field of private charitable enterprise.

It has seemed to many of the committee that the time is ripe for an organized effort to plant the approved modern methods of charitable administration, public, private, and personal, throughout the entire country. Such a missionary movement should be pushed by an organized executive force dedicated to that purpose.

There are several plans which suggest themselves, but the choice between them is most difficult, and your committee, being somewhat divided as to which is the most feasible, prefers to confine itself to the mere suggestion of the same, and to refer the entire matter to the wisdom and judgment of the Conference for such action as, in the light of all the existing circumstances, it may deem most expedient and practicable.

An entirely separate organization called "Congress for Organizing Charity," or some other suitable name, has been suggested, to undertake a broad energetic movement to bring order out of the unorganized charitable chaos throughout the entire country, such suggestion including the intimation that a conference cannot be expected to undertake such work; that an organization of this kind would in no sense be a rival of or hostile to the National Conference of Charities and Correction, but would be in full co-operation and rather stimulate its work by utilizing and directing the valuable sentiment created by the Conference, thereby making it bear more fruit and enlist new workers, who in turn could aid and greatly strengthen the Conference; that there is but one way to enlist and hold the attention of the intelligent citizen to such matters, and that is to give him something to do and let him help; that there should be no change in the section of the National Conference on organization of charity except perhaps to make its papers and discussions less theoretical and more practical, if possible, less of why and more of what and how; that the meetings of such a body should be held in the fall, before the heavy work of the winter comes on.

Others suggest that a special executive organizing branch or department of the National Conference should be organized to undertake this work, that it should undertake to raise the necessary funds, and employ a secretary or other suitable official, who should be an expert, a fluent speaker and a good organizer, who should give his entire time to the work, travelling throughout the entire country, using the tried workers in adjacent localities to aid in preparing and circulating appropriate and effective literature, and eventually creat-

ing a central bureau or clearing house through which all of the various organizations of charity in the communities of the entire country could co-operate.

Others think the present machinery of the National Conference adequate, and that its General Secretary should give his entire time to this work ; while some think the matter should be submitted and thoroughly discussed at the Toronto session, and a special committee appointed to report on the matter at the next session.

Without, as a committee, expressing an opinion as to which of the above courses should be undertaken, we respectfully refer the matter to the Conference for its decision, confident that it is the desire of all that the blessings of organized charity be impartially distributed everywhere, upon the just as well as the unjust, and upon the unwilling as well as the willing ; that the onward march of beneficent social evolution may be accelerated, and the brotherhood of man emerge from a mere theory into an accomplished fact.

ALFRED O. CROZIER, Grand Rapids, Mich.,

Chairman,

HENRY N. RAYMOND, Cleveland, Ohio,

MARION I. MOORE, Buffalo, N.Y.,

ROBERT W. HEBBERD, Albany, N.Y.,

WM. H. TOLMAN, New York City,

JEFFREY R. BRACKETT, Baltimore, Md.,

C. M. HUBBARD, Cincinnati, Ohio,

J. P. HEBARD, Lincoln, Neb.,

Mrs. M. S. PALMER, Burlington, Ia.,

Committee on Organisation of Charity.

ORGANIZED CHARITY.

BY N. S. ROSENAT, NEW YORK.

Organization in charity work has thus far been effected only among those agencies that deal with the poor in their homes, through the establishment of bodies known usually as Charity Organization Societies or Associated Charities. Such societies have met with a large measure of success, but their work has its limitations. They do not deal with the thousands who are inmates of our eleemosynary and penal institutions. Therefore let us for the time put aside our idea of organized charity, as represented in such associations, in order that consideration may be given to a much more comprehensive view of the subject.

In every community, however small, may be found a number of individuals who, through mental or physical defects or through accident, become the objects of the solicitude of their more fortunate fellows. To such individuals, help of one kind or another is extended. In the larger proportion of cases there are two distinct general principles, either or both underlying or forming the motive for this help: first, the sentiment of charity, and, second, the necessity of protecting society.

Each of these motives has its merits. Each has its dangers. And each, unless properly guided, almost surely results in evil as well as good. The help extended may be thus classified, according to its sources: first, that from individuals; second, that given by private organizations; and, third, that afforded by official sources.

The motive of charity is the sole basis of personal help. Charity and social protection combined form the basis of help extended by private associations. Social protection alone underlies help extended by the State.

The instinct of brotherhood has always led the more fortunate of the race to extend a helping hand to his brother in distress. Lest, through the growing complexity of society, this instinct should be smothered, the sacred books have made charity a religious duty; and religious teachers of every creed have advised, implored, commanded, its performance. While the growth of communities was slow, and

their number limited, the individual knew all his unfortunate brethren, was acquainted with their needs, and stirred by their sufferings. Then private benevolence, springing solely from the true charitable motive, was not only sufficient to meet those needs, but involved little or no danger to the recipient.

But, when society became more complex, when cities multiplied in number and population, when the gradual estrangement of the poor from the well to do left one class in practical ignorance of the other private benevolence, in many cases, was perforce extended to those of whose circumstances the giver had no intimate knowledge, and frequently, suffering was never reached because unknown.

Hence the necessity rose for organized bodies, first controlled completely by the Church, then, frequently, independent of the Church. As we have said, both motives underlie the work of charitable organizations. Some came into being because individuals, moved by the charitable impulse, lacked the time or the physical ability to obey that impulse, yet felt they must provide an outlet for its gratification. Others owed their existence to such persons as had become acquainted with the needs of the poor and had observed the evil results of improperly bestowed relief or lack of any relief, and desired to avert from society the deplorable results that from day to day became more marked.

It was apparent, however, before civilization had progressed much further, that indifference, ignorance, and lack of the charitable motive on the part of perhaps the majority of the community left these associations of individuals powerless to meet all the destitution on the one hand, and on the other to satisfy the discontent which poverty is bound to produce. Therefore, the State stepped in to extend help, first to shield itself by mitigating the evils that must result from human misery, and, second, to protect itself from the possible revolutionary effects of wide-spread social discontent.

Therefore, the three forms of charity—individual assistance, associated benevolence, and State aid—exist to-day. However much may be said as to the disadvantages of help extended from any other motive than true charity, all three forms seem to be required under the present circumstances.

Yet, despite extensive private benevolence and help of a hundred different kinds provided by organized bodies of individuals, and although the State, with its power of taxation, levies alike upon the

willing and the unwilling, the charitable, the neglectful, and the uncharitable for the expenditures of its poor fund, in every corner of the globe, human poverty, confirmed pauperism, crime, and all the other evils familiar to the student of the social conditions of the day seem to be increasing.

A community might be justified in viewing with equanimity the mere dependency of a portion of its population if such dependency did not lead to worse conditions. The man who falls from independence to dependency invariably loses the desire for higher things, that is to say, his ambition. The desires of the impoverished diminish as his vitality is weakened by advancing years. This means, first, neglect of education; second, loss of the property sense and of the desire to accumulate property; third, disregard of parental duties; fourth, contentment with poor dwellings, meagre and improperly prepared food, and insufficient clothing; fifth, the loss even of the desire for cleanliness. These various steps in the degradation of the human being are accompanied by a progressive loss of pride, which fosters dishonesty and immorality.

Neglected education results in a useless, if not a dangerous, citizen, with uncontrollable passions, and the inability to make proper use of the franchise. Loss of the property sense develops the thief. Loss of the desire to accumulate property renders one indifferent to the welfare of society. Contentment with poor dwellings, poor food, and poor clothing, results in shattered constitutions. Loss of habits of cleanliness breeds disease. And loss of morality leads to crimes against the person, to the social evil with its attendant illegitimacy, and to the drink habit with its accompanying sapping of vitality.

Still, one may say that, if this degradation be confined to the adults, the community need not have great fear of consequences. But, unfortunately, it is not confined to the adults, because every condition of the degraded adult must, in some way, be reflected in his children. It has been found that in some tenement quarters the percentage of mortality from distinct diseases is no greater than in the refined portions of a city. This may be admitted. But any person acquainted with the poor will recognize at once, aside from the prevalence of disease, an undervitalization in the young which is bound so to handicap the coming generation that the misery and vice of the community must constantly augment. The stunted

forms, the scrofulous skins, the rickety limbs, the feeble minds of the young among the poor cry aloud that society, in its endeavor to extend aid to the unfortunate, has been blind where it should have seen, has not reached into all the haunts of suffering, has crippled where it should have made whole, has neglected where divine precepts, social alertness, and human sympathy all demand that the hand of brotherhood should be extended.

Now there are two general propositions put forward for the cure or at least the mitigation of the evil. One class asserts that cure lies in the proper education of the young. In this class the set that has been most aggressive, and has perhaps accomplished most, is that which supports the kindergarten, on which are afterward engrafted manual training and technical education. The other class consists of the active charity workers, who see the existence of misery, who trace it to its causes, who know its results, and who found societies and institutions of every nature to deal with the evils of poverty and pauperism. Both classes are right, and both are wrong, in asserting that they have found the cure. The kindergarten accomplishes much during the time it has the child under its control, but when, at the end of three years, the little one is released from its influence and must encounter all the evil environments of its home without external aid to its power of resistance, how long can such influence last? The kindergarten cannot cure scrofula, cannot cure marasmus, cannot straighten rickety limbs, cannot make a feeble mind strong. On the other hand, the charitable association which cares for the sick or reforms the tenement, or feeds the hungry or clothes the naked, or provides ice in the summer or fuel in winter, or cares for the aged, can make no visible impression upon the problem if new generations constantly fill the gaps caused by the removals from the ranks of the submerged. The conclusion, therefore, is that the two must work hand in hand, that they must complement each other.

If in our community to-day we had no poor, no distressed, no pauperized, and no vicious people, and every child had the advantage of all that the great progress in educational methods places within our grasp, one might predict fearlessly that the next generation also would know no poor or vicious. If, on the other hand, the charitable society is conscious that, while it is effecting the reformation of the parent through human help, the child is being so trained

as to throw off the taint of its heritage and environment, then, too, one might predict the ultimate disappearance of the existing evils.

If we enumerate in a general way the distinct classes who require from the more fortunate help of one kind or another, we shall find at least these clearly demarked:

Habitual criminals—criminals susceptible of reformation, habitual paupers; paupers susceptible of reformation, the aged without property, the physically defective, the insane, the epileptic, the idiotic, chronic invalids; the poor from incompetence, the poor from accident, the poor from improvidence; the poor from injustice; the curable sick, convalescents—criminal children, vicious, deformed and defective children susceptible of material improvement, orphans.

This may seem a long list, but one hardly feels assured that it covers all the different classes who require special treatment. Ask yourselves if in your community the special treatment required by these many classes is provided. Ask yourselves if there be within your knowledge any community on the face of the globe where such special treatment is sufficiently provided. All communities do care for the more prominent of these classes; that is, those whose characteristics are so marked that they cannot be passed by unnoticed. A few States have extended their charitable system so as to make provision for some of the less prominent types, as, for instance, the custodial asylums for adult idiots and the colonies for epileptics. But in no State is there sufficient provision for all, and I say, without fear of contradiction, that, until this provision is made and intelligently guided, all the kindergartens and manual training schools and the public schools multiplied a hundred fold will not make the next generation materially better than this. Nor will an endless array of institutions conducted on the present disjointed system make any substantial impression.

Here, then, is our problem. How shall we solve it? When in our daily business life we meet a difficulty that cannot be overcome by individual effort, we organize. If in our daily life we find that the efforts of individuals, however earnestly executed, fail to accomplish a result, we organize those efforts until we create a union which overcomes all barriers and impediments. So, if our work among the down-trodden, the unfortunate, and the vicious, have not accomplished results, let us organize, but let us not stop with societies that deal with the poor in their own homes, or be an association of superintend-

ents of hospitals for the insane, or of day nurseries, or of children's aid societies, or of medical institutions, or of prison wardens, or of State boards of charities, or of superintendents of the poor, but let our organization reach all the agencies which wish to do the best for humanity from motives of pure charity, or aim to avert the blight which must surely fall on society if measures do not equal evils.

Let us see what primary things we need to attack, in order to secure a betterment of our philanthropic work.

First. In individual benevolence we find that much giving is done almost entirely for the self-satisfaction of the giver. With this I have no quarrel. But no person has the right to satisfy himself if in so doing he injure another. This self-satisfying charity leads to overlapping of relief, to the encouragement of fraud, and to the creation of dependency.

Second. The same evils which attend individual charity are often found in church charity and in the charity of private associations.

Third. The public relieving officer seldom, if ever, cooperates with the private individual and the private society. Thus he overlaps in some cases, and in all loses the chance of obtaining for the recipient of his dole that which is far more precious in reformatory work, — the friendship of an individual.

Fourth. The majority of institutions, whether conducted for charitable, penal, or educational purposes, rarely cooperate with the charity workers, who are acquainted with the home lives of the poor, and are, therefore, best able to determine the causes of social decadence. As a result, the institutions labor under the disadvantage of being unable thoroughly to diagnose the case of an inmate, and, naturally, cannot carry their work to the highest perfection. Therefore, these tasks, which can only be accomplished through thorough organization, become the duty of the hour.

Fifth. The education of the public in charity work. It must be admitted that there is a close natural union among the efforts put forth for the assistance, the reformation, and the sequestration of the submerged element of society, that these efforts, when divergent, tend to harm — that, when convergent, they produce good — that, when actuated by any motives besides the desire to alleviate the distress of humanity and to protect society, they will surely fail — that politics — not only State politics, but church politics as well — interferes always with such efforts.

Every organism has a trace of dependency in its nature, and man is no exception. The natural history of the barnacle is the natural history of every creature which finds that it can obtain support without personal exertion. Therefore, the help, individual or institutional, that does not regard consequences, is sure to produce not reformation, but dependency.

But the public is not alive to the inefficiency of present means, nor does it understand the far-reaching results of ill-considered and injudicious methods of dealing with the submerged. Therefore, the basis of all future work must be the education of the public in improved methods under the auspices of an authoritative movement.

Second. The prevention of the unnecessary duplication of charitable organizations. Such duplication, as is well known, arises frequently from theological differences or personal jealousies or personal cupidity and vanity or the failure of a body of individuals to find a common ground upon which to work. This unnecessary duplication leads to overlapping and to an enormous increase of administrative expense, which, exhausting the private purse and the public coffers, tends to prevent the extension of the charitable and penal system of the community, so as to cover properly the variety of problems that continually confront the student.

Third. The creation of a body of trained persons to undertake not only the actual treatment, but the deep study as well of the problems that confront us. These persons, consecrated to their work and eager to accomplish good, must become the great force in any charitable system. The day of the superannuated clergyman or the broken-down business man as a fit charity worker is past. No system, however well supported, can ever become successful without proper executives.

Fourth. The exact differentiation of the submerged, so that each may receive that treatment best suited to his condition.

Fifth. The institution of experiment, so inaugurated and conducted that abandonment in case of failure will not cause material loss, in order to determine the proper and most efficacious methods of treatment for the many who are never helped by such means as are now employed, and the many more who are simply further degraded by them.

A proper appreciation of the necessity for the coherency of our institutional work is becoming apparent here and there. The sys-

tem of penal classification which has now been made possible in New York State, through placing all the State's prisons under the control of a single commission, is a notable example. Under this plan three grades of criminals have been established, and, when it is fully carried out, a single prison will devote its energies to each. It can be readily appreciated that an institution organized to deal with but one class can do its work much more effectively than if it be obliged to deal with three.

The State Boards of Control, of which Wisconsin has an important example, also indicate a development in the direction of organization, because such boards, having all the State institutions under their immediate direction, can devote each to that use for which it is best fitted without regard to locality or any other of the causes which frequently make the work of an institution too diversified to become highly effective.

On the other hand, for example, the total lack of organization is evident in the growth of the tramp problem. Not only is there no interstate organization, but in the various States there is no organization or co-operation among the counties and the cities; and without organization and co-operation this particular problem can never be solved.

The success of charity organization and kindred societies, limited though it be, is the best argument that can be adduced in favor of organization. At the outset we divested ourselves of the knowledge of organized charity as it exists, because we did not want in our minds the criticism which is constantly being directed against it. It has been harshly criticised, and will be until it has that measure of popular support which alone can make it thoroughly effective.

Charity organization is reform, and reforms are slow of adoption. Especially is this so when they bring close to the egotistical inhabitants of earth the consciousness that the knowledge of which they have esteemed themselves the proud possessors is not knowledge, but ignorance. With this charity organization has had to contend. There are few who do not believe that they know all there is to know about helping a suffering brother, and there are few who will brook interference with the satisfaction of their individual impulses.

But charity organization has told the world that there is a deep problem to be found in the proper relief of suffering; that individual impulse and the egotistical assumption of a knowledge of that

problem are the roots which have nourished pauperism, crime, and misery; that even the Church, the divine representative, did not always know charity; and that, if human efforts and human goods and human lives were not to be wasted, all must come together, must commune with each other, must study, must try to find the right methods, and, when found, working together without selfishness, without egotism, endeavor to put them in use. It is the aim of charity organization, as it is generally known, to deal with the poor in their own homes. The institution is to be resorted to only when the physical, mental, or moral condition of the individual precludes the possibility of success without its use. It aims, first, to re-create that intimate contact among all shades of society which alone can remove discontent and which alone can afford such moral sustenance to the unfortunate as to limit the evil effects of unearned support, and encourage him again to earn support. It knows no "unworthy" person, but it aims to distinguish those who require material help from those who require moral suasion or discipline. It aims to abolish those charitable associations which are not founded upon true charity, and to bring into co-operation with each other those agencies whose motives and methods may be of service to society. Now, to carry out such aims, what must such a movement have at its command? First, the cordial support and co-operation of every agency in its community; second, the complete willingness of such of the community as possess the ability to learn how to deal with the poor and to give them personal service; third, the sympathy and co-operation of every public official whose duties cross the lines of charitable work; fourth, such funds, to be disbursed by societies or individuals, as will afford that complete assistance to the community indicated by a study and diagnosis of its ailments.

Until a society has this co-operation, it has not been properly tested, and is therefore not the proper object of criticism.

A homely illustration of the mission of thorough and effective organization in all our philanthropic and penal work may be found in the coal breaker.

When the coal leaves the mouth of the mine, it is hauled to the top of the breaker and spread upon a platform.

This part of the process represents the uplifting, educational work to whose benefits each individual is entitled, and which must even be forced upon the unwilling.

On the platform the great pieces of perfect coal are separated and sent down a chute, to be used for the purposes requiring the purest fuel.

Such coal represents the perfect man, developed by education and started on the way to fill his proper position in life.

The remainder of the coal now passes through huge jaws of resistless power, which crush it in various sizes.

These jaws represent the work of a complete charity clearing house, which separates, permits the differentiation of the various classes of men who have some defect.

Released from the jaws and so crushed as to permit the removal of impurities and the separation of its different sizes, the coal passes down an incline composed of screens of varying fineness. All along the sides of the incline sit the breaker boys, who, with alert eye and deft hand, pick out the slaty material and throw it to one side.

The slate represents the useless, irreclaimable part of the social fabric, which must be separated from the rest and put permanently aside lest it interfere with the combustion of what is best, and thus prevent our reaping the proper results of our social fires.

Meanwhile, as the coal passes down the screens, first the pea, then the chestnut, then the stove, and the egg and the broken drop through, in order, into their proper bins. Then each size by itself is cleaned of the soot which degrades it, and it is ready for distribution, to be put to the uses for which it is best suited.

So should organized philanthropy result.

The fit should be started on their way in life, unhampered by the unfit. The absolutely, hopelessly unfit, slaty individuals should be permanently removed from the remaining mass, and then that mass should be carefully separated into classes, each class carefully screened of its soot by expert treatment, and finally put to those uses in society that fall within its capabilities and for which it is best fitted.

The analogy might be carried further. In the furnace of the factory and the stove of the household will be found ashes and clinkers. But, if the work of the breaker has been well done, the waste and refuse will be minimized, the combustion well nigh perfect, the profit of our fires the maximum.

It is impossible in the short space to which this paper is limited to enter into the arguments supporting the propositions here put for-

ward or to enumerate the abuses which a properly organized philanthropic system will correct. But we reach the following conclusion, which to some may seem unjustified:—

The organization of philanthropic enterprise must come, not merely among the forces of a town, not merely among the towns of a county, not merely among the counties of a State, but among the States of the Union themselves.

Without such organization success will never crown our enormous expenditure of human goods and human effort in behalf of our submerged fellow-creatures.

With such organization we shall some time, however distant it may be, attain that success in our work which shall purge society of impurities, reduce misery to the minimum, and give to each human being that chance to which his very birth entitles him,—the opportunity to use his peculiar abilities to their uttermost extent.

ORGANIZED AND UNORGANIZED CHARITY.

BY ALFRED O. CROZIER, GRAND RAPIDS, MICH.,

CHAIRMAN OF THE SECTION ON ORGANIZATION OF CHARITY.

Organization is the direct antithesis of the prevailing condition of many American charities, public and private. The aggregate of unorganized charitable effort is but a huge blind impulse in motion. It has no destination, no engineer, no rails to run on, no brakes, plenty of bells to advertise its approach, and too much steam. We want to systematize, harmonize, revolutionize, and reorganize present methods.

Competition should give way to co-operation in charitable work. Duplication of effort and relief surfeits the fraudulent, while honest poverty suffers and starves in habitations of want. Why not make a business matter of charity?

It seems incredible that a shrewd, careful man of affairs, who, in business, will not allow the escape of a single dollar without a definite detailed statement as to its destination and purpose, a signed

written receipt on its delivery, and a prompt after account of its administration and use, will yet toss a dollar to a stranger, whose very appearance stamps him as a fraud, without a question or perhaps even a thought.

The motive is doubtless mixed. Some do it to save time; some, from pride, fearing a refusal will cause others to doubt their generosity. A few do it from a genuine desire to help; but the larger number, I fear, do it that their own hearts may fill with gratitude to themselves as unselfish philanthropists. The public, however, considers them mere peacock philanthropists, ornamental, but useless.

There is no charity in a gift which is not accompanied by the genuine and continuous interest of the benefactor in the beneficiary, and an intelligent desire to permanently improve his lot. "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing," said Paul. Charity and alms were not then synonymous. Alms minister to the needs of the body, charity to the soul. The former you can send, the latter you must take. One will make you the victim, and the other the friend of the poor.

PERSONAL RESPONSIBILITY

The personal responsibility for the effect of acts of intended charity is rarely considered. A young man calls at your door, asking for alms. It is his first appeal. He knows he is doing wrong. He feels guilty and ashamed. But you are an easy mark. You give him "relief," — perhaps only a meal of cold victuals. You have boasted that you never let any one leave your door hungry. He is emboldened by his easy success. He reflects how much easier it was to beg that meal than to earn it. At the next place his story is smoother, his lie more plausible. This time he wants money to take his poor old mother to the hospital for an operation necessary to save her life, or some other equally touching appeal. He gets it, of course. His inherited moral restraints are giving way under the pressure of the temptation carelessly afforded him by your money. He takes to drink, and everything else had follows. As his appetites increase, his demand for money with which to gratify them becomes more imperative. He steals. Slyly at first,

—only a sneak thief. But on he goes, encouraged at every step by society in the name of charity. He is now desperate. He realizes himself a criminal, suspected, watched, hunted. Society he considers his enemy, his prey. Appetite is now complete master. He meets a prominent citizen in the shadows at night. Weapon in hand, he demands his money. He has no desire to injure him. It is only money that he wants. But in the struggle which follows he shoots, and kills, and he is a fugitive and a murderer.

This is a social evolution, the pure boy, the incipient pauper, the tramp, the criminal. At the threshold of his downward career, if you had told him that he was making a mistake, and given him a chance to earn what you gave him, or perhaps if you had only had the courage to say "No" to his appeal, it might have turned him into a life of self-support, independence, and usefulness.

The law holds us morally and legally responsible for the natural and even remote consequences of our every act. As the report follows the discharge of a gun, just so surely will bad results of greater or less degree follow indiscriminate and careless alms. Awful, then, is our responsibility, when we trifle with human life and human happiness to practise "charity."

Instead of finding employment for the poor woman who begs for temporary help, you give her alms. It is easier, and perhaps cheaper. But you have poisoned her soul. Her children are now taught lies by their mother, and sent out under fictitious names to forage on the public. You have converted that once happy though poor home into a nest of paupers, breeding like vipers, and multiplying their accursed species. You set in motion the original cause which produced this ultimate and inevitable effect. But you plead that the applicant was a cripple, was blind, or had but one leg or one arm. This does not alter the case or change the responsibility. No human being should be allowed to deliberately and publicly use his festering sores or maimed condition as capital stock to excite human sympathy and extort alms as dividends. If in such a physical condition as to be helpless, a public or private institution should always be open to him, and afford a better home than the public street.

Recently at Grand Rapids, Mich., our Charity Organization Society found a young man begging for money to buy an artificial leg. The society raised the money, and bought it for him; but he left the

leg at his lodging house, and kept right on begging for money for the same purpose. Now that young man did not want an artificial leg, but he did want, and will always want, the money with which to buy one. In fact, I am persuaded that, with his present knowledge of the value of but one leg for permanent income purposes, if he were to have the misfortune of possessing two sound legs, he would resort to amputation, and thus insure to himself permanent exemption from work, and a life annuity from the sentimental charitable public.

THE ORIGIN OF TRAMPS.

To the mal-administration of public, private, and personal charity can be traced the origin of very many of the vast army of tramps now devastating this continent, like a swarm of locusts, consuming the benevolence of the people and spreading the dread infection of pauperism and crime. Wrong environment has created more tramps than heredity, but both are prolific incubators, damning humanity with their products. This environment is frequently created by the good intentions of misguided charity, but it is no less injurious for that reason.

The almost universal policy of making footballs of tramps, continually driving them from town to town merely as a matter of fiscal economy, has become an expedient alike expensive, cruel, and dangerous. There is no other spring of crime equal to this in volume. Its extended continuance will be a menace to property, to life, and to the very existence of our social institutions, breeding first discontent, then revolution, then anarchy.

The desire for alms is a contagious disease, dangerously epidemic. Let a delivery wagon of some public or private charity stop at a house on a street inhabited by the very poor, and instantaneously the entire neighborhood is tainted with pauperism; and the cry, "I am just as poor as they are," goes up from every adjacent habitation.

A teacher in charge of a room with a hundred children in a school in one of the poorest wards of Grand Rapids, one morning, during the very hard times, discovered that a child had come to school without his breakfast, there being nothing at home to eat. She publicly and bountifully fed the child. The next morning she asked any children who had come to school without breakfast to rise. Nearly half the children got up, and fairly overwhelmed her with their importunities.

Begging from strangers is *prima facie* evidence of unworthiness. There are few exceptions to the rule that no alms should be given without investigation to strangers applying at the door. Such people should be fed, but only in return for work. Work is both a test of worthiness and a tonic which will stimulate the ambition and pride of poverty and misfortune, and set them on the highway to recovery.

Indiscriminate and foolish alms can only be stopped by the provision of central agencies, to which all applicants can be referred for investigation and relief through work.

We would not dam up with an ice gorge the flow of the holy charitable impulse. We would rather turn it into the channel of loving kindness, and keep it within its banks with dikes of wisdom and good judgment, that it may not overflow and lay waste those whom it sincerely desires to benefit.

CAUSES OF PAUPERISM.

Organization of charity, in its broad sense, includes the creation of conditions which obviate the need of charity. We must seek out and attack evils at their source. Underpaid labor is a cause equally vast and difficult of solution. The problem of industry is a basic one, affecting humanity at its most sensitive and vulnerable points. The decline of wages and of demand for labor can only be offset by shortening the hours of labor, that all may be allotted a share of the world's labor.

Our search-light is too dim to reveal the ultimate solution of this problem. We have an abiding faith that in the great plan, what ought to be ultimately will be, and that the moment invention completes a scheme for the abolition of the demand for all human labor it will also provide means by which we can live happily without eating.

In this day of small wages the poor must practise every economy, yet they do not know how. The waste in buying and in cooking is very great. Instruction of the people along these lines would have a direct effect upon poverty and pauperism, reducing both.

Sickness is frequently the passage-way from independence to poverty. Disease is usually the result of ignorance of nature's laws. It is a startling fact that nearly one-fourth of all the children born

alive die within the first year. It is a slaughter of the innocents, and ignorance is the executioner. Young parents know nothing of the proper care of children. They sacrifice their first-born to get the experience to care for the next, and its blood cries out to curse society for not removing this ignorance before placing the stamp of legal right upon the death-resulting union.

These direful results are most prevalent among the poor, who cannot afford a doctor every time baby complains. They wait until the symptoms are alarming, when it is usually too late. Public authority should prepare and circulate free to every home, and in every necessary language, a clear, plain treatise, showing just how to preserve and to recover health. It should explain in detail all ordinary symptoms and the best known remedies. This humanitarian action would soon cause a marked reduction in the death-rate, especially among children. If we can thus rescue human lives and prevent human suffering and degradation, what justification can we plead for its neglect?

Misfit marriages are another serious menace to the social well-being. Candidates for matrimony usually consider the condition of the heart only, or of the pocket-book. A person who could not successfully pass an examination for a life insurance policy has no right to marry, and society should not let him. Obviously, consumptives should not marry and multiply. There is no obstacle but their own good sense, which is always lacking. Should not applicants for the marriage license be required to make oath that their blood contains no pestilence which heredity will transmit?

Ignorance has many blighted children other than sickness. Parents seldom know how to properly govern their children. Sometimes they do not care, more often they are careless and thoughtless. A child habitually allowed to disobey the law of the household will be more likely to some time break the law of the land. Many children are not "brought up" they just "come up." They run at large on the streets. They fall in with evil companions, who easily nullify the weak home influences: and the saloon, the gambling house, the brothel, and the prison are the next rapid successive steps. Popular education is in itself inadequate to resist these evils. Is it not as important that the child be taught morality as trigonometry, syntax, or Greek?

The public schools must teach the children to be true men and

women, to be good and useful citizens, or it will merely make intellectual invalids, educated vice, and intelligent crime.

Another great evil, the sire of many evils, is drunkenness. Not only has the habit cursed numberless individuals, but the places strangely created and licensed by public authority for its indulgence have become a menace to society and the storm centre of municipal and political corruption, whence issue blasphemies which appall Heaven and iniquities which are damning the human race.

PREVENTION OF PALPERISM.

Many antidotes are already at work. The kindergarten is stimulating the imagination of the children, teaching them the love of the good, the beautiful, and the true. Child study circles, based on the new and practical literature on the subject, are being formed among the mothers, and a scientific study of the difficult, every-day problems which confront the parent is being entered upon with almost desperate earnestness. This movement bids fair to become one of the important factors in the coming social revolution.

Another great poverty preventive is insurance. Within the last thirty years over \$2,500,000,000 has been paid out as insurance, by the American companies alone, while about \$200,000,000 has been thus distributed during the last year. The chief points at which insurance touches the question of poverty is in the operations of industrial and fraternal insurance companies. Of the 12,000,000 policies of all kinds, 7,000,000 are chiefly carried by the poorer classes, who pay the premiums in weekly or monthly instalments. The growth of this kind of insurance has been phenomenal. It has come to that pass that an insurable man with a family who does not provide such protection in some amount is almost considered guilty of criminal carelessness.

The charity organization movement is one of the most potent and practical agencies at work, bringing order out of chaos in the realm of charity.

All charitable efforts are either public, private, or personal. Public charities are those conducted at the expense of and under the direction of the public authority. They are, or should be, largely institutional, for the benefit of the permanently delinquent, dependent, and defective classes. Private charities are those conducted

at private expense by persons associated together for the purpose. These agencies should principally confine their efforts to those considered to be but temporarily delinquent, dependent, or defective; those whom there is some prospect of restoring to their normal status in society. Personal charities are those administered by the individual at his own expense. These are threefold. 1. Mere contributions to private charitable agencies. 2. Mere contributions to the individual subjects of charity. 3. The gift of time, thought, and service to charity. The first is usually commendable, the second seldom so, unless accompanied by the third; while the third is the highest order of benevolence and the most valuable to humanity.

The proper organization of these various kinds of charities along scientific and practical lines is the need of the hour. We need, first, light. The Congress of the United States should authorize the President to appoint a commission to seek out, tabulate, and publish all the obtainable facts bearing on the situation. State boards of charities and correction now exist in most States, and are organizing State public charities along scientific lines.

Appropriate literature should be made to educate public support. Facilities for the proper training of expert workers for the various departments of charitable activity are imperative.

Foremost among these modern agencies are the associated charities and charity organization societies, the chief mission of which is to systematize and harmonize existing charities, and see that they are administered intelligently, with the permanent welfare of their beneficiaries constantly in mind.

In the charities of many cities chaos reigns supreme. Outdoor relief is limited only because there are no more applicants. Children are made beggars by being regularly sent to the poor office for public alms. The poor office supply store is the place on which dishonest aldermen give orders to pay corrupt political debts. Worthy poverty is given to understand that assistance will be given only in return for partisan support. Work is never supplied, as that would not be regarded as dispensing "charity." Investigation is looked upon as harsh and unchristian. No records are necessary. The almshouse is unsanitary and unclean. At the jail, small boys, incarcerated for some simple offence, such as catching fish with a pin hook out of season, are herded with hardened, profane criminals. Young girls, only beginners in transgression, are helped on

their downward career by being locked up with confirmed female depravity.

Private charities also share in this disastrous confusion. Competition for public applause seems their chief aim. They constantly seek subjects on which to practise charity. They discover a family, poor, but honest. They rush in with sentimental gush, and by coddling and sympathizing, and "relieving," finally succeed in convincing the family that it really needs charity, and in due time pauperize them, and thus create a new spring to feed the widening stream of vice, pauperism, and crime. Charity hospitals, where experimenting physicians can hold frequent clinics, with the bodies of suffering poverty as the subjects, rescue homes, missions, and free soup kitchens, all rush madly to accumulate statistics to make a favorable showing in their annual reports. Tramp lodging houses are established, where the newly initiated can learn the higher degrees of hardened mendicancy from the oral teachings of experienced vagrants. Thanksgiving celebrations are held, the success of which is measured by the number of citizens who can be induced to lower their manhood by standing in line to receive that most subtle soul-poison, unmerited alms.

Personal charity is equally primitive. There prevails an unbridled charitable sentiment, which induces numberless honest but misguided persons to give "hand outs" at their back doors, on the mistaken theory that it is better to pauperize ninety-nine with careless alms than let one anti-work sluggard go to bed hungry.

The agency now at work trying to harmonize and utilize these valuable though bewildering sociological elements is the charity organization society, or associated charities. Formed as it usually is of representatives of these various interests, its influence at once becomes potent. It prevents waste, duplication, imposition, and fraud, and installs the new and higher ideals of charity, educates the public judgment and conscience, and welds the public and private charitable instinct into an intelligent fabric of human usefulness, sheltering worthy poverty against both misfortune and temptation, and teaching the divine truth that we are our brother's keeper, and that by personal service alone can our sacred duties to humanity be discharged.

A hand-to-hand conflict is going on between the powers of light and darkness. The struggle is not in some distant ethereal sphere.

It is around and about us. We see it in the fight of the school against ignorance, the church against sin, law against crime, and charity against poverty and pauperism. Is it a battle royal hastening the millennium? Is it the dawn of a better civilization? Is it the break of a new morn of hope and peace, prosperity and happiness? Is it not the herald of the future, announcing the approach of perfection along the multitudinous highways of the great social evolution?

THE ORGANIZATION OF STATE CHARITIES.

BY DR. FRED H. WINES, SPRINGFIELD, ILL.

There is a certain correspondence between the logical and the historical order of development of any subject. This correspondence is especially marked in the organization of national and State charities. Nearly all our older State charities were originally private institutions. They have gradually grown to be parts of the great system of public charities maintained at the expense of taxpayers and controlled by the national, State, and municipal governments. They were at first subsidized by appropriations made for their support from the public treasury, which were expended, and the affairs of the institution were administered, by boards of trust, which were independent, self-perpetuating corporations. Some of the charities now included in the circle of State charities are still, in their organization and management, independent of any but a supervisory and nominal governmental control. In this way the "mixed" system of support and control originated.

As the usefulness of these institutions came to be recognized, and the demand for others like them was more and more felt, it became apparent that the mixed system, while it has certain advantages to recommend it, contains nevertheless certain inherent elements of confusion and disturbance which render it objectionable. The doctrine is now pretty well established and generally received that the State should control absolutely all institutions in aid of which it is asked to make appropriations. The States in which appropriations

from the public treasury are made payable to institutions under private control are States conspicuous for the abuse or failure of their charitable systems. In the early history of Illinois, when the capital was at Vandalia, it is related that a member from a rural district said one day to his most intimate friend in the legislature, "John, I want you to take a walk with me." So they walked down to the river, where he said, "Let us cross over." They took a skiff, and rowed across. On the other side there was an unbroken forest. He said again, "Let us go into the timber a little way." Then this unsophisticated countryman looked cautiously all around, to make sure that no one was in sight or hearing, and said, in a low tone of voice, for fear of being overheard, "John, I am afraid that there is log-rolling going on in the legislature." Unquestionably, there is log-rolling in the legislatures of States which appropriate money in aid of private charitable institutions, and it is the occasion of much extravagance and injury. The constitution of Illinois forbids the appropriation of moneys in aid of any private enterprise. Private and public charities are there entirely distinct, and both do best when each stands exclusively on its own feet.

The institutions owned and controlled by the States were for a long time managed as purely individual and separate establishments, not as parts of a system of institutions having a common motive and a common aim. When, in 1869, the Illinois State Board of Charities was created, following the precedent established by Massachusetts and New York, the distribution of appropriations made for charitable uses was practically controlled by the superintendent of one of the State charitable institutions, a man of unusual ability, energy, and aggressive force, who seemed to regard this fund as a pie to be cut in slices. By his skill and audacity he did the slicing, taking care to reserve the largest piece for himself. A State senator once said to me that this method of dealing with the appropriation question reminded him of the raising of the city grade in the early history of Chicago, where the grade was changed long after the city had been built. Under the hotels and other large edifices jack screws were placed, and the buildings went slowly up from six to eight feet in the air, while people were coming and going and business was transacted, as if the houses were on an immovable foundation. My friend said of this superintendent that, when once he got a jack-screw under the edge of an appropriation, it always

went up a little, and that it never afterward fell back to its former level. It was apparent that some change in the system of making appropriations was essential, that they ought to be free from institutional control, and that there should be a more equitable distribution of public funds. One of the reasons for creating the Illinois State Board of Charities was the desire to inaugurate a better financial system.

Another motive which contributed its share to the establishment of this board was the wish to correct certain abuses said to exist in the management of the State hospital for the insane, but which were denied by a legislative committee appointed to inquire into them. At that time the law allowed the commitment of a wife or minor female child by her husband or father without the consent of any court or even any medical certificate of insanity. This loose legislation was the occasion of a well-known agitation by Mrs. Packard, a patient so committed, which resulted in the swinging of the pendulum to the opposite extreme, so that the General Assembly forbade the admission of any patient not declared to be insane by the verdict of a jury. The new State Board of Charities labored for a quarter of a century, in season and out of season, before that wrong could be remedied.

The desire to co-ordinate the work of the State charitable institutions, in order to secure better administration and a more equitable share of their benefits to all citizens, led by degrees to the creation in the majority of the Northern States of purely supervisory boards, with no executive powers. The demand for them is greatest in States which are largest in territory and population, where there is the largest number of unfortunates to be cared for at public expense, and where the largest appropriations are made for their benefit.

In the experience of the Illinois board, one of the chief sources of its strength has been the attention paid by it to the financial management of the institutions. It is, in fact, a coordinate, independent branch of the office of the auditor of public accounts. More than one-half of the revenue of the State for general purposes, exclusive of the school fund is audited in the office of which I have charge, and the vouchers therein filed never go any farther. Having examined the institution accounts for the past three months and found them to be correct, and the governor having indorsed his

approval upon our certificate to that effect, the auditor, without seeing their accounts or vouchers in detail, draws his warrant upon the treasury for the next legal instalment of each appropriation then due. This power of the purse renders the board influential, so that its suggestions are respectfully considered by the institutions and by the legislature. I hardly see how the board could have attained the position which it occupies in the State government without this financial control. In a number of States with similar boards they would find themselves immensely strengthened, did they but pay more attention to the financial aspect of the institution question. The result of our management in Illinois has been that the per capita cost of the institutions has diminished within the last twenty years by one-half, while the efficiency of the institutions has at the same time been nearly doubled.

The organization of the State Boards has been followed in many States by the organization of city boards with similar relations to the municipal institutions and similar powers, except that these are more apt to be executive boards with direct control of appointments and expenditures. This Conference has perhaps made insufficient effort to have these municipal boards represented at its meetings.

The great bulk of the criminal and pauper classes not in the direct custody of the State are of course found in the rural counties, where supervisory boards are not known, and there would be nothing for them to do. It therefore becomes a matter of essential importance that county institutions should be supervised by State Boards, and that they should impress upon the county authorities their own ideals, or, in States which have town almshouses, upon the town authorities. This purpose is aided by the formation of local visiting committees acting in harmony with the State Board. The efficiency of the supervision exercised by them over county and town authorities could be materially augmented by requiring the latter to submit all architectural plans of new institutions for the care of criminals or paupers to the former for criticism before adoption.

This National Conference was the child of the State Boards. It originated in the determination of these boards to have an annual meeting of their own, at which they could exchange experiences, and thus qualify themselves for greater usefulness in their official capacity. They had to "blaze" their way through what was then

a trackless forest. They had to discover their relations and obligations, to invent their work, and to establish relations with every department of that work. Being anxious to do this in an intelligent manner, they sought the advice, at their annual sessions, of superintendents of all classes of public institutions as to the method of organizing and conducting them. For this purpose they endeavored to secure their presence and counsel, and it is fitting that public acknowledgment should here be made to those who accepted this invitation and have done so much to promote the improvement of the service in all its branches. Thus the seed was planted which has developed into this tree under whose shade so many unfortunates find shelter and alleviation of their pains. The organization has outgrown its original scope, and has been of necessity accordingly modified.

The work of organization has been carried forward also by the aid of State conferences of charity, which have done a great deal to stimulate local interest and educate public opinion in the right direction.

In order to a complete presentation of this subject, the relation of State Boards to such private charities as receive State aid should be shown. That, however, I understand to belong to the following speaker, who will discuss private charities and their organization. Public and private charities are two divisions of one great system. The identity of their interests and aims is shown by the fact that, whereas this Conference was at first a conference of members of State Boards and their invited guests, in time it became necessary to include in its scope the new charity organization societies. And I think you will find that the present tendency of the Conference is to become more and more a conference of representatives of charity organization societies rather than of State Boards. There is in this change an element both of gain and loss. The charity organization societies more directly represent private, and the State Board public, charity. Together they can accomplish more than either could do alone if animated by the same essential thought—the unification, simplification, and differentiation of charitable effort, by individuals or by the community, and the proper supervision and control of the entire system in all its parts in accordance with definite principles formulated as the result of universal philanthropic experience.

ORGANIZATION OF CITY AND COUNTY PUBLIC CHARITIES

BY JAMES R. WYLLIE,

EX-PRESIDENT POOR COMMITTEE OF GRAND RAPIDS, MICH.

We are all interested in the highway and school fund. The schools are close to the heart and pride of any community. We want to know all about the cost, the wages paid, the character and qualifications of every teacher, the buildings, light, heating, ventilation, and every detail. But about that item for the poor fund, no one cares much just how it is expended, on whom or by whom. Of course there must be a poor-master, but almost any one will answer to look after the poor. In the country the supervisors of the townships, and in the cities the aldermen or supervisors of the wards, or a poor-master elected by the people, have the matter in charge.

In the country communities, where every one knows the affairs of each, any wasteful or improper expenditure of poor funds drawn from the tax-payers' pockets would be very likely to be speedily detected, ventilated, and corrected to harmonize with the common sense of the community. But in the city and county management of the poor, where the average tax payer could not and would not be likely to know anything of the methods, the good judgment, honesty, or intelligence in this department of the public service, the door has been open to ignorance, waste, and corruption. Men have been elected and placed in charge of the poor department for political reasons, without regard to their intelligence and qualifications, either of head or heart, for the work, and unobserved, but surely, the infection of pauperism has been fostered and infused through the individual, to the family and then to the community, till the still increasing poor fund item in the annual budget challenged the public attention.

The splendid work of this association has turned on the light in these dark places of our social and municipal life. But the trouble is not that the people generally do not sympathize with the poor, and would not be interested in the way they were being cared for and relieved, but the average citizen knows nothing about what is being done in the poor department of his city except as he knows

the amount of the poor fund mentioned in the annual tax budget. So, in discussing the improvement of public charities, it is necessary first to have an association of people interested and informed, or some form of an organized charity society, who will discuss the subject, gather information, and so far as possible inform and educate the community and arouse interest in a more intelligent administration of charity, both public and private.

The average citizen little realizes what a dangerous and demoralizing agency a stupidly or corruptly administered poor fund is in our body politic, what a source of disease and even crime it is capable of becoming. One of the definitions of the crime of larceny is "the felonious taking and carrying away of goods and property of another, with intent to convert them to the use of the wrong-doer." Compare the common case of a person applying for aid from the public poor fund and misrepresenting his need, in order to obtain it. Wherein is he less morally guilty than one coming within the former definition? The result of both alike is to obtain something wrongfully. The thrift and moral character of both alike must suffer. The laws are stringent against larceny; but, if the poor fund is either recklessly, ignorantly, or corruptly managed, the crime of the other, instead of being prevented and punished, is allowed and fostered.

The first and most important subject for investigation that will present itself to any organized charity society will be the administration of the public charities. The organization of public charities anywhere simply means bringing to bear upon them, in a practical, effective way, the best intelligence and conscience of the community. This will mean better laws, more competent, conscientious, and faithful officers in charge, better system and methods in administration, and better results for the protection of the poor, not only from their poverty but from the mistaken remedies that instead of curing do but aggravate the malady.

Although the situation may be found to vary in different cities, yet the difference is likely to be chiefly in degree, so that an experiment tried in one place with care and some success would be useful to other communities as a guide and encouragement in taking up the same sort of a problem for themselves. On this theory I shall venture to give in brief an account of the experiment as made in Grand Rapids, in the line of organizing our municipal public charities.

The poor laws of Michigan are virtually a reprint of the New York statute, and provide for the care of the poor either under what is known as the county system, where county commissioners of the poor have charge of all the poor in the county, and the taxes for such purpose are spread on the county at large, or by what is known as the township plan, under which each township cares for its own poor, that is, the supervisor is the director of the poor for his township, leaving only to the county superintendents the care and management of the county poorhouse and care of those who have not acquired a settlement in any township.

Into this system Grand Rapids worked as a township in its relation to the county. For many years the care of the poor of the city had been in charge of a poor-master, elected by the people, subject to the direction and control of the common council. The result and evidence of political influence and divided responsibility, of course, were more or less apparent. Paupers in Michigan lose no political rights by being supported at public expense. They can vote, and their friends and relatives have the same right. We have a population of 80,000 or 90,000 people, a large percentage of whom earn good wages in factories and a large proportion own their own homes, and thousands of savings accounts are kept by our wage-earners. But we expended in the care of our poor under that system, in outdoor relief (exclusive of those in the county poorhouse, asylums, and public school for dependent children), amounts as follows: for the years 1892-93, \$35,477; 1893-94, \$42,316; 1894-95, \$43,640; 1895-96, \$27,006.

At the session of the legislature of 1895, through the efforts of the charity organization society of our city, an amendment of our charter was secured, providing for the appointment by the mayor (without confirmation of the council) of a non-political board of poor commissioners, who should serve without compensation and have exclusive charge of all matters pertaining to the care of city poor. This law went into effect, and commissioners appointed under it took charge of the department May 1, 1896.

I had the honor of being appointed for the one year term, and served as president of the board for its first year. As the law under which we were appointed is in most general terms, giving us full power and discretion, we found ourselves in the happy position of having the opportunity of organizing our municipal charities to our

hearts' content, and of course taking the responsibility for our work. I assure you that we met with enough difficulty and failure in our year's work, so that it is with no feeling of pride or egotism that I shall try to relate what we did.

We found the poor laws of Michigan, on examination, constructed on lines, if not specifically in harmony with the most advanced thought and methods of charity organization, yet permitting the application of all the common sense and intelligence covered by the mayor's appointment.

The law furnished its own description and definition for the discovery and identification of persons entitled to aid, as follows: "Any person who is blind, old, lame, sick, or decrepit, or enfeebled so as to be unable to maintain himself, and who shall not be maintained by his relatives as provided by law," etc. The specifications could not have been any more safely drawn by a charity expert. The statute furnishes no system or regulations, but gave the board full power to use its own discretion in this regard. So we adopted by laws and regulations governing the board and its work. Regular meetings of the board were held weekly. A lady secretary and stenographer was appointed. A gentleman of mature judgment and capacity was employed, and placed in charge as disbursing officer and a bright young man employed as storekeeper and investigator. The regular plan of work adopted was something like this: Any applicant for aid was required to sign a written application, giving his own statement of his case, covering all the statutory requirements and others asked for by the board. This application was the first paper in the case; and, if it made out a *prima facie* case entitling the applicant to aid, then some one from the office was detailed to make a careful investigation in the house and neighborhood of the applicant, also as to the situation and ability of such relatives as the law required to assist in the support of the applicant, a report of which investigation was then written out or dictated to the secretary, and typewritten. Also, if the charity organization society of the city had any record or report on the same person or family, a copy of this was procured, and added to our file. On this record the board would act in deciding what, if any, aid should be granted, and, in case of urgent need, one or more members of the board would act at any time between meetings. All papers relating to the case were placed in a suitable envelope and filed alphabeti-

case, and subsequent reinvestigations, new information, correspondence, etc., are thus kept together and readily referred to, and will furnish a more or less complete history of any person who has ever applied for or secured aid at the office. The practice was uniformly insisted upon, requiring all information bearing upon the situation and character and surroundings of the applicant or recipient of aid, which influenced the decision of the board, to be typewritten and filed for future reference and information.

In case of sickness the report of the city physician, dictated briefly and typewritten, also formed a part of the records, the kind and extent of relief furnished, etc. This included the attendance of the city physician and medicine, where required; care and treatment in hospitals, burial of the dead, where the family and friends were unable to pay. In case the poor person required only temporary or partial support, outdoor relief was furnished in the way of fuel delivered at the house; staple groceries of good quality, flour, etc., furnished at the city supply store; clothing purchased by the disbursing officer, for cases requiring it, of regular dealers. Permanent charges were sent to the county poorhouse, which is under the management of county superintendents.

The matter of "transportation" secured very careful attention. No pauper was assisted to "move on," simply to get him off our hands, but only where we had reasonable evidence and assurance that he would either be self-supporting or in the hands of relatives and friends who would care for him at the place of destination.

I will place in the hands of this committee samples of our filing envelope, blank application, and examiner's report, to illustrate our plan in that regard, for the inspection of any one who may be specially interested in the matter.

It very soon became known that no aid would be granted without a careful investigation, and then only to such cases as were found clearly entitled to it under the law. The endorsement of the alderman of the ward was soon found to weigh no more than so much information from any other source. The moral effect of the plan and policy discouraged some so that they never even became applicants. Other regular customers of the city supply store were informed, much to their surprise and disgust, that there was no reason why they should come any more. In other cases, parents or children of sufficient ability, non-resident as well as resident, were informed of

their duty under the law to see that the member of the family applying for aid should be relieved by them rather than by the public.

While the management of this department during the first year under the new plan has been to some extent experimental, yet we believe the results have been generally satisfactory and gratifying to those most interested. The saving this year as compared with the year before has been over \$10,000, and as compared with two years before over \$27,000, and not one dollar has been saved at the expense of real need.

The care of the poor has been for many years a vexatious problem for the common council, worked out through the hands of a city poor director elected by the people. With divided authority, responsibility for mismanagement was repudiated by both, and credit for any good results claimed by each. The general results were not satisfactory to either. Official responsibility must be definitely located, in order to insure faithful service and good results. The board of poor commissioners under the amended law were given full authority, and charged with the entire responsibility. Political influence was excluded from the management. Surely, the poor ought never to become the prey or the tool of the politician. If permanent good shall result to our city in the management of its poor department from the practical, well directed efforts of our charity organization society (and we believe it will), our experience will be an encouragement to other municipalities to make similar efforts in the same line. Whenever the care of the defective and dependent in any community is found to be ignorantly or corruptly managed, a duty and opportunity is presented for those interested in true charity to bring to bear upon the problem in a practical way their influence and intelligence for reform and betterment. It will do little good to meet, discuss, and criticise. Practical work must be done. A poor office of a county, city, or township, is a public office. The officers in charge are public officials. Their work and methods are public property, and are open to inspection, investigation, and criticism. Mismanagement in that department, the result of ignorance, recklessness, or corrupt motives, when brought to the attention of the community through the public press or in any other efficient way, must be corrected. The interest and sympathy of the people can be counted upon to rebuke and correct whatever may work harm to the poor and dependent or waste and extravagance to the thrifty and honest tax-payer. If you find

the law imperfect, have it amended. If you find the officers incompetent, ignorant, or corrupt, see to it that better men are elected or appointed. Place honest and competent men in charge of the public charities of a county or a city, and the policy and administration of that charity will be improved and organized. It will not require the election of charity experts as commissioners of the poor. Ordinary honest business men can be found, who will be willing to devote sufficient time to the honorable and useful duties of that work.

Those of you who are earnest and enthusiastic in the study of charity problems, and accordingly engaged in the work, need not be surprised or discouraged if you meet with stolid indifference, lack of appreciation or intelligence, or even opposition to any change, even for the better. Remember that the grain has to be planted and cultivated, while weeds and briars grow spontaneously. We can only get on a higher level in our municipal life in any department by patient climbing, but it is the up-hill work that counts for good in any direction, and charity work is certainly no exception to the rule.

The hopeless paralytic waited long years to be healed, because, while he was coming to the water, another more sturdy and less in need stepped down before him. So it will always be. If a careless administration of the poor fund allows the sturdy beggar and the brazen-faced impostor to elbow away the shrinking and honest, but more needy, the purpose and helpfulness of the whole plan is destroyed. Real distress seeks and waits for help elsewhere or goes unrelieved. So, when the importance of investigation is emphasized, it is only to clear the way for the real work of relieving distress and helping those in need.

THE ORGANIZATION OF PRIVATE CHARITIES

EXTRACT FROM PAPER BY REV. JOSEPH HENRY CROOKER, D.D.,
TROY, N.Y.

The principles of scientific charity are now as clearly understood and as well established in the minds of specialists as the laws of mechanics. They have been slowly, but surely, disclosed by over a century of observation and experiment, since the days of that remarkable Hamburg institution, organized by Baron Casper Von Voght, — a name too little known, but one that really deserves immortal fame. The truths then discovered have been repeatedly demonstrated.

I. The incalculable danger and damage of unwise charity, laying waste the vitality of the people more than a famine, raising up insidious enemies of the public welfare more than an invading army, and corrupting life at the very sources by inducing idleness, — the nest in which all the vices hatch

II. The essential and fundamental principle upon which all methods of benevolence must be based is that which aims at self help. To make the dependent independent; to help without rendering helpless; to use charity to unfold character; to lead out of misery into mastery; to relieve distress without destroying self-respect, — we assume this law as the astronomer does that of gravitation.

III. Our chief concern, however, must be the prevention of misfortune and suffering and wrong-doing. To dry up the sources of misery and vice rather than simply to comfort the miserable and punish the vicious, to wall up the Gethsemanes rather than merely to relieve their victims, to fill the world with pure strong men and women rather than build institutions for the feeble and criminal, to be at the cradle with wisdom rather than at the grave with alms, to see that justice is done the day before a strike rather than open a free soup-house the day after, — all this means that the educational ideal and method must more and more dominate our philanthropic work. It means, also, that our reformatory efforts will be successful in proportion to the youthfulness of those to whom we apply our educational service.

IV. However tender our ministries to the poor, — and we must always

be the apostles of a supreme sympathy,—however wise our forethought in preserving the respect and preventing adversity, we ought ever to heed the imperative rule laid down with so much emphasis by Von Voght. We must never make the condition of the able-bodied poor quite so comfortable as that of the industrious and the economical.

V. There must be careful but tender and tactful investigation of every case of distress, and also general and hearty cooperation among all individuals and institutions engaged in charity, that impostors be discouraged and that hidden distress be relieved, that no lonely unfortunate go unserved, and that no benevolent heart be tricked into unwise almsgiving.

These general statements present the outlines of scientific charity. They are accepted wherever successful work is done. The condition precedent to the more successful management of both public and private charities is that these truths be wrought everywhere into the sentiments and habits of the commonwealth. It is not enough that students of sociology and superintendents of institutions be acquainted with these facts. They must be made vital in the public and private life of the community. They must become organized as convictions and motives, so that a person will instinctively avoid carelessly giving alms as he would avoid associating with a person afflicted with the small-pox. They must be made a part of the social consciousness, so that a village will no more tolerate tramps than horse thieves.

These principles, which constitute scientific charity, must pass, by the educational process of agitation and debate, into social structure, that they may be present in the habits and customs of our individual and corporate life. This done, and then the organization of private charities will come about spontaneously. But the importance of these truths must be felt as a commanding necessity before the masses will act in obedience to them. This done, the waste of charity will be stopped. This done, we can begin to solve these great problems.

HOW CAN WE FURTHER THE ORGANIZATION OF CHARITIES?

BY MISS FRANCES R. MURSE, ASSOCIATED CHARITIES, BOSTON.

We may unhesitatingly work for the further extension of the organization of charities so long as we do not simply mean the extension of certain methods of work, but rather the extension of certain working principles.

It is the charity organization way of looking at things that we wish to carry further,—the charity organization idea; and then the methods may be safely left to shape themselves, differing somewhat under differing conditions, and expanding and growing with succeeding generations. If our principles are living and organic, we shall see development and growth in our methods, and the ways of working in 1927 may differ in many particulars from the ways of 1897, while the ways of thinking may be the same.

Charity organization extension means simply the extension to philanthropic work of all kinds of those principles by which we try to guide ourselves in our daily relations with the people about us. There would be, perhaps, no reason for claiming them for charity organization, were it not too often assumed that, when we act on committees of this or that charitable society, we are to drop these everyday principles, and behave as if we were dealing with people moved by other motives than those which we feel ourselves. When we do this, we cease to be human beings in simple and natural relation with other human beings, and become a class dealing with another class.

Just as civil service reform means only the application to the public service of the principles of ordinary, upright business life, so charity organization means only the application to charitable work of the principles which govern the healthiest and most helpful social relations which we know,—our relations with the friends and acquaintances among whom we have grown up.

In the organization of charities, then, we mean to apply to the question in hand (whether it be the succor of one person or some new plan for bringing into steady working co-operation all the help-

ful agencies of a town) all the sympathy, all the effort, to see clearly and to act wisely, all the reasonableness and perseverance at our command.

Philanthropic work is not usually defined as "interference in other people's affairs", but that is a fair definition, and, moreover, the interference is frequently unasked. It is often justifiable and beneficent, but interference it is in the intricate and delicate adjustment of the machinery of social life.

Undoubtedly, there is already interference that the community as a whole has decided to be desirable. We have been shown over and over again how circumscribed individual freedom now is. Systems of taxation, systems of town and State expenditures, boards of health, compulsory education, neglect laws, public outdoor and indoor relief,—what are all these but forms of interference with the liberty of the individual? But the philanthropic interference of private societies and persons has no assent of the public behind it, expressed in laws and statutes. We may as well frankly accept it as interference which we believe may be for the public good.

How have our best friends helped us? First, by caring for us; next, they have tried to see clearly how we are tending, what we are making of our lives; and, then, because they have given careful and honest thought to our affairs, when they speak words they mean us to hear, we listen.

This is interference which helps. The nearer we get to it in the organization of charity, the better for our relations with other societies and with the people we are trying to help.

The charity organization habit of mind should help us to keep on the lookout for all wide means of social improvement. It should lead us to do all that we can to facilitate the work of boards of health, to co-operate heartily in the work of the public schools; to try wherever we can to help forward the admirable and often unobserved work of other paid agents of the public, such as the subordinate officers of overseers of the poor and of public institutions, truant officers, and others, and to secure open spaces and pleasant playgrounds in cities.

If our definition of the charity organization idea is the true one, we surely want it to go far and wide, and to affect people who would turn away from the name, but who would heartily accept the point of view if unnamed. How can we help it to go further?

First. We may ask each large charity organization society to equip itself very fully to be a centre of information to any person or group of persons who wish to start charity organization in another community. Already the general secretaries of many of our large societies ably fill this central position, but I believe that helpful aid can be given by members of the boards of directors.

One of the standing committees of each board of directors might bear constantly in mind the possible extension of charity organization, and avail fully of each opportunity as it occurs. Such a committee should see to it that all questions from correspondents are fully considered and adequately answered, so that we are giving from our experience and beliefs of to-day, and not merely falling back on recorded experience. The people who ask our advice should be able to feel that their interests are ours, and that we shall give as earnest thought to their perplexities as to our own.

This committee should also be ready on occasion to do direct propagandist work. If, for instance, they see that in their State one of the larger towns has no organization of charity, that year by year bequests are left for the good of the public, that many philanthropic enterprises are afoot there, as in other places, but that through the absence of organization they are overlapping each other, there would then be a fair chance of helping every one of these enterprises by getting them to accept the charity organization point of view. Besides sending to new correspondents the various pamphlets, reports and leaflets which we find most useful, we might do more than at present by exchange of any valuable and interesting papers between existing charity organization societies.

Second. Our co-operation with other societies should be more thorough-going, hopeful, and trusting than it is. Co-operation now too often means only a coincidence of plan about a single family,—an agreement not to interfere with each other in a given case. It should mean more. We should learn what is the best work that each society can do, and turn to it confidently for that, not try to cover the same ground ourselves, and we should wish other societies to do the same for us.

Where we are to work with another society in helping a family, the mutual understanding should be as thorough as possible; and the effort should be to learn as much as we can from people who are working toward the same end by different means.

Every society that commands the effort of good men and women must have something good and vital in it, and this element of good we miss when we begin by disagreeing with methods instead of sympathizing with the spirit. If other societies are to help us or we them, it is by letting sympathy precede criticism. A sympathetic recognition of the good work of other people does more to help the spread of charity organization principles than the soundest reasoning unsympathetically applied.

Third. We must take more pains to make our position clear and intelligible through the newspapers and popular magazines. Many able articles are published in the *Charities Review* and in other sociological and ethical periodicals, but those speak chiefly to those who already think alike. The people to persuade and win are those who are indifferent or who cordially dislike the name of charity organization. Especially do we want to get a hearing from those who are at work in one way or another.

There are matters constantly claiming public attention in the newspapers which might be advantageously considered from the charity organization point of view. If we do not speak on these subjects at the moment when we might affect action, if we wait until steps have been taken in what we believe to be the wrong direction, and then criticize, we have made two mistakes, and we have lost the chance of winning acceptance for our point of view. When we write, we should try to be neither negative nor obscure: busy people want short and plainly marked paths to ends which they can see are worth working for. We should get the business men and women among us to write on charity organization and on all subjects coming within its scope as simply and clearly as they would write on business; the politicians, as earnestly and tersely as they would write about politics.

It lies with us to make it clear that, when the true spirit of charity organization is at work, there is a common ground on which many different societies can meet and help each other; that each society then feels itself upheld and invigorated by the warm sense of comradeship of all the others; that the matter of interference with human lives is then treated as respectfully, as tenderly, and with as deep a sense of continued responsibility when we come to them by the way of philanthropic effort as when we reach them by the road of acquaintance and friendship.

This is our aim. We do not reach it, but we may get nearer to it than now. It is a very simple end to work for, and hundreds of people are working toward it to-day who do not count themselves with us, but who would if they saw how plain were our working principles.

If we can show, by our treatment in the papers of every-day subjects as they come up, how plain these principles are, that nothing human is foreign to us, we shall get the hearing we ask from people with whom we want to be fellow-workers, and we shall help toward the extension of the spirit of charity organization, by whatever name it is called.

Our plan for the extension of the organization of charity would then be

First, make each large charity organization society a well-equipped centre of information, with a committee of the board of directors in close relation with it; second, make our co-operation with other societies more sympathetic and thorough-going; third, publish more, keep articles going in important daily papers, written from the charity organization point of view.

THE NEED OF A TRAINING SCHOOL IN APPLIED PHILANTHROPY

BY MISS MARY F. RICHMOND,

SECRETARY CHARITY ORGANIZATION SOCIETY, BALTIMORE MD

It is just twenty years since certain new ideas about the administration of charities came to have currency among us in the United States, and led to the founding of voluntary associations known as charity organization societies. The question now is how to get educated young men and women to make a life vocation of charity organization work. We must educate them. Through these twenty years our charity organization societies have stood for trained service in charity. We are thoroughly committed to that, in theory at least. But it is not enough to create a demand for trained service.

Having created the demand (and I think we may claim that our share in its creation has been considerable), we should strive to supply it.

Moreover, we owe it to those who shall come after us that they shall be spared the groping and blundering by which we have acquired our own stock of experience. In these days of specialization, when we train our cooks, our apothecaries, our engineers, our librarians, our nurses, — when, in fact, there is a training school for almost every form of skilled service, — we have yet to establish our first training school for charity workers, or, as I prefer to call it, "Training School in Applied Philanthropy."

It is only gradually that the need of such a school has made itself apparent, but I was not surprised, upon writing a few months ago to a number of workers, engaged in different branches of charity work in different sections of the country, to find that the idea had occurred to several of them. We have known for a long while that we wanted young people of high character and unusual attainments to devote themselves to a cause which has seemed to us of the first importance, but we are just beginning to understand that these young people have a right to demand something of us in return. Surely, they have a right to demand from the profession of applied philanthropy (we really have not even a name for it) that which they have a right to demand from any other profession, — further opportunities for education and development, and, incidentally, the opportunity to earn a living.

Now the opportunities for education and development must always be extremely limited in any calling which has not established a professional standard, a certain fairly definite outline of what the practitioner in that field is expected to know and to be. We are all agreed, I think, that such a standard is desirable. But the matter about which we are likely to differ is this. Some of us will think that a training school is impracticable until we have acquired a professional standard, and others will think that we can never acquire a professional standard until we have the school. This latter is my own view, though I would avoid, if possible, the clamorous solicitude about it of a hen who has only one chick. It may be that we are not quite ready for the school, that such a plan is premature. If so, I urge that we should begin to move without delay in the direction, at least, of some definite system of training

Let me borrow, as we continually are tempted to borrow in our charity work, a few illustrations from the medical profession. I have been reminded that the analogy between the charitable and the medical professions is not a true one, that the science of medicine is a far more highly organized body of knowledge. For that very reason we so often turn to the physicians: they are what we merely hope to be. We ourselves may be said to have advanced no further than that rudimentary stage of charitable progress where our barbers let blood and pull teeth, where the priest is still our chief medicine man, or where to our pharmaceutical apprentices is intrusted the delicate task of making diagnoses. We know that even in the medical profession almost every crude form of earlier practice still survives, but these survivals are weighed and found wanting by a definite professional standard, and such a standard is sadly needed in our charity, to discredit unintelligent work. I am little versed in medical history; but is it not probable that the profession of medicine owes a large part of its inheritance of knowledge and principles to its schools, which have established the tradition that the members of a liberal profession should be not only practitioners, but teachers?

An experienced worker has written to me that a difficulty in the way of a school of applied philanthropy on a sufficiently broad and inclusive basis would be the fact that our charity work has become so highly specialized. This is true, but our specialization is often essentially false. It is still as erratic as the specialization of the barber who pulls teeth. In the division of modern medicine into many special departments we find few such anomalies. We find, moreover, a broad field of knowledge which is common ground. If, for instance, a neurologist has occasion to confer with a surgeon, each can take it for granted that the other has mastered the elements of anatomy and physiology. But what can we take for granted in a similar case? If an agent of a relief society has occasion to confer with the head of a foundling asylum, is it not likely that the ends they have in view, that the principles underlying their work, that the very meanings which they attach to our technical terms, will prove to be quite at variance? What an incalculable gain to humanity when those who are doctoring social diseases in many departments of charitable work shall have found a common ground of agreement, and be forced to recognize certain established princi-

ples as underlying all effective service'. Not immediately, of course, but slowly and steadily, such a common ground could be established, I believe, by a training school for our professional workers.

This question presents itself in different ways, according as one looks at it with reference to the needs of small or large towns, of public or private charities, of institutions or societies. Miss Anna L. Dawes who was the first one to suggest the need of a training school for our new profession, conceived the idea after unavailing efforts to find a suitable superintendent for the charitable society of a small city. What was needed was a man with a knowledge of the "alphabet of charitable science,—some knowledge of its underlying ideas, its tried and trusted methods, and some acquaintance," to quote her own words, "with the various devices employed for the upbuilding of the needy, so that no philanthropic undertaking, from a model tenement house to a kindergarten or a sand heap, will be altogether strange to his mind." Taking for her model the school for Young Men's Christian Association secretaries at Springfield, Mass., it was Miss Dawes's idea that the course should be inexpensive and practical,—even superficial, if need be, as the small cities cannot pay large salaries.

Working, as I do, in the charity organization society of a large city, the matter has presented itself to me in a somewhat different way. Like some other charity organization societies, we give our agents a preliminary training in charitable theory and practice, but this training specializes too soon, and our leaders have felt the need of a more intimate and sympathetic acquaintance on the part of our agents with child-saving work, almshouse work, reformatory work, care of defectives, and all the other branches of work represented at this Conference. We feel, of course, that every form of charity could be improved by a better knowledge of charity organization principles, but it seems to us of the first importance, also, that our agents should have a better all-round knowledge of other forms of charity. The school that is to be most helpful to our charity organization agents, therefore, must be established on a broad basis, and be prepared to train relief agents, child-saving agents, institution officials, and other charitable specialists. An important part of their training would be in that shoulder-to-shoulder contact which makes co-operation natural and inevitable.

I recognize that all this is very vague. Let me venture a step

further. Before anything is settled about our training school in applied philanthropy save the bare fact that such a school is needed, we should search the country over for the right man to organize it. We need a university-trained man who is now engaged in charitable work, and who has had wide, practical experience in it. There are a few such men. I have one in mind this moment, who, after successful work as the head of a volunteer society in one State, took an official position in another State, where he has been instrumental in securing better administration and better laws. His experience has been varied, though he is still young, and not only is he a man of originality and force, but the spirit of his work is admirable. I have no idea, of course, whether he would be willing to drop his present work to undertake the difficult task of embodying a new idea, but, to succeed, he must believe that a training school for charity workers is necessary and practicable, and he must be guaranteed time, money, and entire freedom of action, together with the hearty support of our leading charitable specialists.

You will observe that, having found one man, it will become immediately necessary to find another, to furnish the money for this experiment. And this, to some, is like to be the rock on which our new craft might go to pieces. But consider the things that people do spend money for. I remember to have heard of the experiments of a psychologist for which an American millionaire has been furnishing large sums of money. By some very complicated machinery the experimenter hopes to determine the colors of our emotional states. Now, if such fanciful science as that can find a patron, why should our school go a-begging if we can once heartily agree that it is practicable?

Given the money and the head master, I can imagine that the latter's first care would be to make a detailed inquiry into the paid service demanded by our charities. His next would be to determine the school's location and affiliations. Probably he would choose a large city, the larger, the better, and it may be that he would seek connection with some institution of learning, though it should never be forgotten that emphasis is to be put on practical work rather than on academic requirements. Vital connection, therefore, would of necessity be made with the public and private charities of the city. Here students could observe the actual work of charity, and take part in it under the daily supervision of their

instructors. Theory and practice would go hand in hand, and our best specialists would be engaged to deliver courses of lectures during the less busy months of the year. A two years' course would probably begin with general principles, and would specialize later, so that all regular students would take some of the courses together. Nor would the needs of special students, such as those who could spare only a few months, be overlooked; and probably volunteers who are interested in some particular charity would be glad to avail themselves of the school's opportunities.

I offer this plan in all its crudity, without attempting any elaboration, because I feel that it needs, and I trust will receive, the frankest criticism. There is often only a little difference between knowing and not knowing. I would not, therefore, exaggerate the importance of merely technical training. In the town which needed a charity superintendent, Miss Dawes tells us that "a superintendent of a New York mission, a local philanthropist, a benevolent woman, a Young Men's Christian Association secretary all proved to be without the technical knowledge necessary for such work"; and surely this is a strong argument for training. But more important than any training in detail is the opportunity which a good school would offer for the development of higher ideals of charitable service. "Ideals are catching," some one has said. How important, then, to send our young people, our future workers, where ideals can be "caught"! A friend of mine is in the habit of saying, in praise of a certain college, that its graduates are never ashamed to acknowledge their ignorance, that the school has given all its pupils a certain candid habit of thought. To give our professional charity workers better habits of thought and higher ideals, this should be the chief aim of our School of Applied Philanthropy. I need not say how slowly a good school grows, or how slowly it makes its influence felt. But, if these twenty years have taught us anything, they have taught us that plans which are to find their full realization the year after next are not worth initiating. The chief and perhaps the only claim which this rough sketch of a plan can have to consideration is to be found in the willingness of its advocate to leave much to the future.

The following letter from Miss Frances R. Morse, of Boston, refers to Miss Richmond's plan

It seemed to me at first that the difficulties in the way of such a plan as Miss Richmond proposes outweighed the possible good, but, as I have thought further, the difficulties seem to me probably surmountable. I do not even now see the way clear to a Normal School of Applied Philanthropy, but rather the possibility of what might be called normal school teaching in that field.

I should fear, in creating such a school as sketched, that we should get a somewhat academic and opinionated graduate, the young men and women who had gone through a two years' course would feel too much that they knew all that could be learned. This seems a frivolous objection, if they could really learn in such a school as the medical student learns in his school, and the sophomorical feeling would be soon outgrown, but the analogy of the medical school is not a true one. Philanthropy cannot be measured by such exact standards as can medicine. It does not now stand on such a professional basis. The answer to this will be, I am sure, that the best way to put it on a professional basis is to make it an object of serious study, and there undoubtedly we should all agree, with perhaps differences of opinion as to how such study can best be pursued. Such work might stand a better chance of being ultimately of the best quality if it were attached to Harvard or Columbia or Johns Hopkins.

I have spoken with Dr. Charles P. Putnam about this scheme. Oddly enough (if similar coincidences did not so often happen), some one here had just proposed to him something of a like nature. As we talked, he said, "Why would not it be possible to work a sort of co-operative normal training plan between the larger charity organization centres?" We had not much time to work it out beyond this preliminary suggestion, but it seems to be a valuable one.

What I understood was an arrangement by which some one, who perhaps wanted ultimately to be a wise officer of a large relieving society, should be able to consult in either of the centres nearest her some person or persons a part of whose business it was to keep the whole field in mind (I should suggest that, besides the general secretary, a committee of one, two, or three of the directors should also have this constantly in mind), as to how she could best prepare herself, either by two years' work or one. She might be advised to go to the city in which the best charity organization work was done first, as general preparation, then, after six months of the sort of work we give our agents in training, there might be three months of work, perhaps in the bureau of information of our own Children's Aid Society, to learn in how many ways a child may be helped without removal from his own home, and, if the removal has to be made, what care has to be taken in investigating homes, and how unceasing must be the vigilance and faithfulness of agent or visitor when the child is placed. This, of course, would take her for part of the three months into a different department of the work.

Then it would be desirable to learn something of the working of the public indoor and outdoor relief, and of course other things come to one's mind as one thinks.

It may seem as though I had lost sight of the need of training, but I believe that, if in our larger charity organization societies, and in the best societies of other kinds, such as children's aid societies, provident societies, and col-

legs settlements, it were admitted that we wanted to get certain well-planned courses, and guidance in those courses, we could begin, at least, to get at what we all want without establishing a normal school. Something that should take the place with regard to philanthropic work that University College, London, does to literary and scientific work, if I understand aright, giving opportunities to study and practice under guidance, with even, possibly, some form of examination at the end. I believe that an associated and responsible group of people could be made up from such societies as I have named, who should work out something that should be real in its nature and not what I fear we might get from a so-called normal school, — something rather dry and, as I said, academic.

The actual difficulty occurs to every one, that many of the would-be workers would be wholly unable to give their time for one year, much less for two. This would weigh, I think, against establishing and endowing a normal school. I would rather make gradual approaches of the kind I have tried to describe.

A few young people might be willing to take this as a part of their education, and a few more might be helped to it by scholarships.

THE DISTRICT PLAN OF ORGANIZATION *VERSUS* THE CENTRALIZED PLAN.

BY JEFFREY R. BRACKETT,

CHAIRMAN EXECUTIVE COMMITTEE BALTIMORE CHARITY ORGANIZATION
SOCIETY.

The charity organization idea, like everything that is worth anything, has met with some adverse criticism in the course of its progress. I do not refer now to those critics who wish to be aided by us in their own way only, and whose ways are not our ways. There are other critics, here and there, good persons usually, anxious to see the world better. Their opposition to us, we shall find, is based on various arguments which are often very contradictory, and most of which, we believe, are contradictory to the possibilities of human nature and the teachings of experience.

There is one criticism which we should heed, however, because it is possible that we might deserve it, — the criticism that, in general, our charity organization societies are inclined to become mechanical in method, and not to get sufficient positive results. The

justice of this charge we shall, I believe, be able to deny *in toto*, if we strive to hold to the best development of the charity organization idea.

I have several times had the privilege, at previous sessions of the Conference, of urging the development of volunteer service in charity work, especially of "friendly visiting," as a great safeguard in keeping to the highest ideas of organized charity. To-day I speak of the district plan of organization for a society. I choose this topic because, while apparently a surface one, it goes straight to the bottom of the spring of organized charity.

The development of a charity organization society must, like our treatment of cases of need, be dependent on many circumstances. There is no hard and fast rule for it. So I will merely take as my text the statement that the district plan is the one which we all should follow as far as possible. And I will try to justify my text with arguments that the plan is a great help to treatment of individual cases of need, and is a safeguard against our work becoming mechanical and lacking in positive results.

By the district plan of organization I mean that in a large community, where the life and interests of its people are divided to some extent into districts or neighborhoods, there should be a charity organization office, an agent, and a board of volunteer workers—in short, a charity organization centre—in each of the districts. This district plan stands, in my mind, in very distinct contrast to what we may call the centralized plan, where the society's activity is largely or wholly centred in one place. In the district plan the investigations are made, and the reports sent, and all dealings with the poor of a district are had, by an agent who always works in that one district, while the central management of the society merely sees, as a rule, so far as the treatment of residents goes, that applications for aid which come to it reach the proper agent, and that there is uniformity in work throughout the districts according to the aims of the society.

The idea of a central registry office is good, and should be used; but such a registry, which shall be a clearing house for the whole community, is a very difficult one to realize. This is chiefly because churches and individuals cannot be depended upon to report to it what they are doing and giving. But churches and individuals are very extensive sources of charity, and are certainly to be developed

as natural sources of it in preference to reliance on official relief or even to general relief societies.

Besides, a charity organization society must be in a position to say not merely what not to do, but what to do with A or B or C. Mere negative work, to call hands off from a bad fellow, to cut off material relief from a family which ought not to have it, is the work of a society. But this is only part of its work. It cannot be very effective unless all hands are kept off. To turn a family in need of material relief over to the care of a relief society or a church is wise only when we feel sure that the society or church will relieve promptly and adequately, and will try then to help the family to become independent of relief. To try to get positive results in the decrease of poverty and pauperism by education of young and old, by helping them to get out of old ways and environments which depressed them, that is the greater part of charity organization work, according to its best standards. That is, as you see, something that cannot be done mechanically or at a distance. Whoever is going to treat A or B or C must know A or B or C, and know not only his past, but his present condition, and then must watch and study his future development.

We see, therefore, what we need for our best work,— numbers of persons who will know and watch and work over numbers of other persons, each in need of something. First, we need as many good agents as a society can find and train and afford to keep. But these are only the beginning of what we need, the nucleus of our forces. Now the situation in every community is this: There are a good many persons who are willing to be doing something for others. Some of them will always be busy at something. Most of them work from the churches. It is these persons and the workers in the small circles and societies and the pastors of the churches that the charity organization society must bring to its aid, and must educate to feel that it can, in turn, be of great service to them. How are we best to get and educate and keep volunteer workers? One way is to form boards of volunteers for work in certain districts which meet in any convenient place, and for which the investigations of cases are made by agents sent out from the central office. The other way is to begin with a district agent, who makes all the investigations in the district, and in whose office the board of volunteers meets. To my mind, the former way, if used at all, should be only a stepping-stone to the latter, the more complete district plan.

What great advantages this district plan has! Good volunteer work, under the best of auspices, is hard to get and hard to keep. Our agent is in her district office at certain hours each day. Many workers cannot attend the regular meetings of the board, or they wish advice between meetings, and so they drop in when they can, and talk over their work. This housekeeper wishes some one for an odd job, and turns to her friend, the agent. This clergyman, because the office is in his neighborhood (if for no better motive), comes to ask about such and such families. So the agent comes to know largely the charitable, and those who should be charitable, in her district. More important than all this, the agent knows much of the needy of her district. Each day for hours she sees them, first in her office, and then in their homes. And she knows the district, the store-keepers, the landlords, the police. And her board, when it meets to talk over difficult questions of treatment of A or B, has the benefit of her experience and knowledge of A or B and of their neighborhood.

Valuable as volunteer work is, backward as we shall be if we do not take it and bring out its fullest usefulness, we cannot expect too much of it. Therefore, one of the chief duties of a district agent is the education of her visitors and special workers.

The whole matter boils itself down to this: that right dealing with poverty or even pauperism is dealing with individuals. The records of the past are of value chiefly as the beginning of work for the future. This positive constructive work with individuals, A and B and C, requires intelligent and earnest and sometimes long-continued effort on the part of other individuals. There are many of these other individuals who are willing to try to help their fellows, scattered all through our communities, but most of them do not know how to be most helpful. The charity organization societies can best win these workers to intelligent work, can best bring rich and poor into real helpful co-operation, by neighborhood centres with neighborhood agents.

Some societies have been laying much stress of recent years on the value of relief in work, of provision of work, instead of gifts of material relief for needy persons. Now work-relief, in my judgment, illustrates very well the statement that there is no wholesale way of dealing with pauperism or poverty. You cannot open a stone-yard or wood-yard, and send to it all able-bodied male resident

applicants for aid. To some it may be a help, to others a harm. So our friendly inns, great advances as they are, will not do much to solve the problem of the homeless man until they add to their work and bath tests (which the tramp will do easily if he cannot live more easily) some effort to deal personally with each comer, - to find out where he ought to be, and then to treat him accordingly. The chief value of work-relief is its educational power, to be given just like material relief, under careful observation. Everywhere we learn the same lesson: we must deal with individuals, and in many ways, and sometimes for long times. Let us see to it that our societies do not put too much of their money and the interest of their managers into institutions.

There is one danger in the district plan of organization, or a danger that has probably been discovered in some cities - that of lack of uniformity in work. district boards, under the same organization, sometimes ignorant of or neglectful of the fundamental principles of the organization. We shall all watch with interest the result of the district plan which one of our cities, Buffalo, is trying, - the plan of assigning all the work in a certain neighborhood to a certain church. This plan throws a very great responsibility on church pastors and volunteer workers. Experience in some cities has shown that you may issue circulars to them, and even get them to general meetings, to bid them follow the general methods of the charity organization society in their work, but that is not enough to insure reasonable uniformity of work. There will be, I fear, at least a loss of good work for the poor, and a loss of great opportunities of education of the well-to-do, unless we get the churches in a district to send their representatives to meet with other workers in a district board, the number of boards being so few that meetings of each can be visited by skilled workers from the central management of the society, and that each can have the invaluable services of a district agent, trained under and responsible to the general secretary of the society.

The best methods to follow in our work are, of course, those by which we shall most quickly and surely reach our ends. A few neighborhood offices with good district boards, which are centres of good work and of educational influences, are worth more than any number of boards which may be doing more harm than good, and fail to spread right ideas of true charity. For, after all, the charity organization movement means education.

THE VALUE AND THE DANGERS OF INVESTIGATION.

BY EDWARD T. DEVINE,

GENERAL SECRETARY CHARITY ORGANIZATION SOCIETY, NEW YORK CITY

Investigation has been called one of the four pillars of organized charity, the other three being registration, co-operation, and friendly visiting. But the enumeration is peculiarly unfortunate. These four features of organized charity do not by any means stand upon a footing of equal importance. If there are any representatives of our societies that are in danger of looking upon investigation and registration as ends in themselves, or as having any virtue whatever, except as means of securing for those in need the assistance of others able to help them, I hope that such persons will be overwhelmed by the righteous indignation of any who may appear here in the name of relief societies, since the constant rebuke of the wisest within the fold has not accomplished it.

I only repeat the teachings of the great body of my instructors and fellows when I declare emphatically that the sole purpose of the investigation and the permanent record is the increase, and not the decrease, of charity,—the increased expenditure of money and of time in the service of the unfortunate, the rescue of a larger number of children from dependency, and even the downright material relief in food, fuel, clothes, medicines, shelter, and money, of an increased proportion of the human beings who, to invert our official phrase, need relief rather than discipline.

That there are still such persons, in spite of our lavish generosity, does not admit of question.

The investigation is made for the purpose of finding these persons. The attempt is to determine whether there is any real assistance that can be given, and, if so, just what it is and where it should come from. As a result of the inquiry, it is sometimes ascertained that real relief is impossible, that there are no elements of promise whatever in the situation, and that the bare physical necessities which humanity prompts us to supply in all cases, however hopeless, are either already met or will be attended to, if we keep our hands

off, either by relatives and others, who are now trying to shift a natural burden, or by the public authorities, to whom such cases belong.

But the inquiries which it is necessary to make are always directed toward the future rather than the past. The investigation is made not for the purpose of deciding whether the persons investigated are worthy of assistance or whether they are deserving, as the common expression is. The Salvation Army has more correctly formulated the question which we try through investigation to answer. Are these applicants of ours ready to work out with us their own regeneration? Can we form some plan which will result in their rescue from dependency, and put it before them definitely for their adoption, assuring them, if we can find any hopeful elements to work upon, of our cordial, fraternal, human interest and aid? If such elements are lacking, if there is no basis of good character, no probability of final success, then we do not assume the responsibility of asking societies or churches or private persons to help, and may even, if our advice is asked, urge them to refrain from blind interference with natural educational agencies until they are ready to substitute others equally effective. What we desire is not that poor families should suffer, but that charity should accomplish its purpose.

This, then, is my first proposition, that the investigation of an applicant for relief is made not for the purpose of labelling him worthy or unworthy, deserving or undeserving, to be helped or not to be helped, but solely for the purpose of ascertaining whether and in what way help can be given.

We receive letters asking if we will please ascertain whether such and such a family is worthy, and I never read such a request without regret that the question has been asked. Who are we, that we should attempt to decide it, at any rate negatively? Sometimes a caller in conversation will bring in the word "worthy" or "deserving," doubtfully, as if not exactly accustomed to use it when talking of the neighbors, but as if thinking that no other classification would be quite in place in a charity organization office, just as we half-unconsciously drop into the use of such semi-technical words as "acute" and "chronic," when speaking to a physician, or "believer" and "unbeliever," in a clergyman's presence.

But is it not time for us to let the public understand that we do

not make any such classification at all, and that our decision as to our own action in any given case is determined partly by the resources available, but chiefly by the attitude of the applicants toward their own future? Whatever their past may have been, if there is present, helpable need, it is our privilege to aid in supplying it. The investigation is for the purpose of diagnosing the need.

My second proposition follows directly from the first—that the investigation cannot be too thorough or extensive or painstaking or the record too careful, and that money spent judiciously upon an inquiry the aim of which is to destroy the cause of the distress is a profitable investment.

If our purpose is to determine whether or not we are to provide food for a few days or weeks, we may content ourselves with very limited inquiry, supplemented, perhaps, by a work test. We have only one mistake to guard against,—namely, giving to those that have already and are deceiving us; and it is possible that trained visitors with sharp eyes will learn to discover such deceit on the spot, though none would admit more quickly than these visitors themselves that, even to their eyes, appearances are often deceitful.

But, if now we seriously undertake the more difficult constructive work of conquering the pauperism of individual families through the process of restoring family ties that have been sundered, strengthening a church or social bond that is weakened, furnishing the liberal assistance of a permanent pension or an admission fee to a home, securing employment, providing for the care and education of children, —all of which things are a regular part of the daily routine of our district work,—then it is perfectly obvious that we must know more about people than the simple answer to the question, Are they suffering or not? That is all that we need to know in order to decide whether immediate relief of some sort is to be secured, and it is entirely legitimate to insist that this urgent physical need shall be satisfied without waiting for the results of any extended investigation. I do not in any way disparage temporary relief of physical distress.

It is necessary, it is Christian, it is not necessarily demoralizing; it can be done without extended investigation, though not safely without trained experts, co-operation with other charitable agencies, and careful discrimination. Temporary relief is an incidental feature of organized charity, but it is not the whole of it.

The thorough organization of the possible relief of individual cases is our chief task; and, unless we are prepared to see cases through or can assume that those for whom the inquiry is made will do so, we are not justified in finding out very much about them. Good case work involves much thankless labor. Very often neither the general public nor the applicant will see what we are driving at, and the impatience of the one will sometimes be matched by the resentment of the other. And even at the end we do not have any great array of statistics or easily produced concrete evidences of the success of our efforts. Nevertheless, it is fruitful, if faithfully done, and it is worth doing, more, perhaps, than any other social or educational or philanthropic service that can engage the enthusiasm and the devotion of man. It brings the organized charity worker into real contact with every form of charitable effort. Church, school, and home, hospital, asylum, fresh-air institutions, nursing, dieting, and reforming agencies, all may be and all are utilized, and the sum of their contributions, in one sense, is the sum total of the work done for the family.

The charity organization society seeks none of the credit that belongs to other positive agencies of beneficence. Its workers, as individuals, may give money or provide facilities for charity or reformation or training. The society may even, as incidental features of its work, support for a time certain agencies of its own that it believes to be otherwise lacking in the charitable system.

But its chief service, I repeat, is not in these things, but simply in standing by its families as their friend, to represent them in all legitimate demands, to guard them against unnecessary assistance, to reconcile them with the community, industrial, religious, and social, speaking in their behalf as the need arises from time to time in a plea for new institutions or the enlargement of old ones, or against what we believe to be hurtful, but always having chiefly in mind, and with the most concentrated and intense energy securing, the specific remedy for the present helplessness of these separate families.

I need not have said so much in behalf of what we call technically case work. I might have taken your appreciation of its necessity for granted. But I wanted to emphasize the point that, if this is to be done at all, and because it is to be done, full and thorough investigation is indispensable.

Here I rest my whole case. The investigation is made, if my repetition has not become already *ad nauseum*, not to determine worthiness, but only to find out whether any plan to enable the applicant to work out his own regeneration can be formulated.

To increase the chances of success in working out the plan thus formulated, full information concerning all the possible sources of relief, the earning capacity of the members of the family, their necessary expenses, and similar matters, is indispensable.

It has been suggested that a work test may be substituted for investigation, accepting in our social scheme without further inquiry all who show a willingness to work out their own regeneration. The work test is an excellent thing, but it is not a substitute for knowledge, if the object is the adaptation of the remedy to the specific disease. It is not sufficient to create temporary employment on a charitable basis. What you aim at is the reabsorption into ordinary industrial and social life of those who for some reason have snapped the threads that bound them to the other members of the community.

A general social scheme may easily become a hindrance instead of a means to that end. It makes the problem sound simpler and easier than it is. Especially is this true of all those schemes that give a prominent place to the farm colony as the chief means of regeneration. One of the best evidences of this is that, in the farm colony of the Salvation Army in England, the superintendent is continually obliged to hire agricultural laborers at ordinary prices for any work of special importance. The same thing is true of our own wood-yard, work rooms, and laundry. Neither men nor women rise easily and naturally and as a matter of course through the different grades of work to fill the permanent places even within the institutions. At the wood yard some veritably incurable tramps are found who would willingly stay for two or three days in the week, doing cheerfully all the work that is exacted, and then for the remaining four or five days of the week resuming their vagabond life, drinking and loafing, to return regularly, if permitted, for their bath and disinfection and physical recuperation, so as to be in good condition for another spree at the end of their rest. Such experiences do not throw doubt upon the value of a work test, but they emphasize the fact that it remains a work test only, and is not in itself a sufficient remedy for pauperism. There is no general remedy, but there are individual remedies, and their first requisite is knowledge of the individual needs. And the

way to secure this is by investigation, however much we deplore the necessity for it.

What about the possible dangers? There are instances on record in which inquiries made in the tenement house where the families live have revealed for the first time that they have asked for assistance. Inquiries of employers or former employers or relatives or persons whose names have been given as references have turned out badly for the applicants, revealing their destitution and setting gossip afloat.

Against these are to be set the equally undoubted — and, so far as our experience goes, more frequent — instances in which such visits have resulted in direct relief, though this was not their purpose. Estranged relatives have many times been reconciled in the course of the investigation. Parents or brothers or more distant relatives who have held stubbornly aloof have allowed their resentment to melt away when they realized that waywardness has brought suffering, and that the one who had been an outcast is now dependent upon the charity of strangers. In at least two instances during the past winter there resulted, directly from our investigation, marriage between two cohabiting persons. Perhaps it is rejoined that the voluntary assistance or other desirable outcome in some cases cannot be regarded as an offset for the positive injury in others. This is true, but both must be taken into account in our estimate of the value of investigations in a general system of charitable relief.

Injury to personal reputation might arise either from a bungling, inconsiderate, stupid method of investigation, which surely all societies may hope in time to eliminate, or from the discovery of damaging facts, which the investigator will reveal only sufficiently to secure the necessary confirmation of them. The majority of the cases which have been brought to my personal notice, in which families were alleged to have suffered hardship from the investigation, are cases in which the original statements of the applicants when asking for help have been shown to be false, the need less than was represented, or the difficulty one that food and fuel and money would not remedy.

I would suggest that we attempt to overcome the possibility of injury by directing that investigators avoid, so far as possible, visits of inquiry to present employers, or in the house in which applicants reside, giving preference always to references at more distant places and to former residences, that visitors inform applicants in all in-

stances of any intended visits or letters to relatives; and that they explain before obtaining any confidential information that they come from the charity organization society, so that we may not be open in any case to the charge of obtaining information under false pretences. But, above all, we must rely upon a steady improvement in the *personnel* of the corps of investigators through the best possible selection of new workers and the most efficient training that it is possible to give. I mean not merely a training in method, in devices for economizing time and securing results, but also an elevation in our standard of work, a development of the charitable ideal, and a clearer definition of the end which the investigation has in view.

With the investigation in the hands of a competent, trained, sympathetic but not impulsive visitor, who is constantly thinking of the interests of the applicant, carefully considering whether this question and that is likely to prove harmful in any possible way, there is very little probability that harm will result, and very great probability, intelligent relief work subsequently being presupposed, that great good will result.

FRIENDLY VISITING AS A SOCIAL FORCE.

ABSTRACT OF A PAPER BY CHARLES F. WELTER, ENGLEWOOD DISTRICT CHICAGO BUREAU OF ASSOCIATED CHARITIES.

[Before presentation of the paper a map of Chicago and an enlarged sociological map of the Englewood district were exhibited. The latter showed the location of 1,384 families registered by the district bureau, and of 370 friendly visitors. It also located all the saloons, churches, schools, public institutions, club and lodge centres, social settlement, police station, bureau's forty-acre vegetable gardens for the poor, bureau's work-room for women, work-test for homeless men, and the district office of the Bureau of Associated Charities. Neighborhoods especially given over to Holland, Swedish, Italian, or colored people, were indicated. Distinctions between business and residence streets were also marked. Factories and other employment centres were shown.]

"As a social force" suggests extent. The effect reaches not isolated individuals only, but a group, a society. It suggests a certain

diffusion, as a newspaper or pulpit may spread abroad a general influence, a kind of atmosphere, and effect good thereby, while there may be no examples of its certain and separate effect upon a specific individual or act. There is also in the phrase a suggestion of coherence and unity. A large group of men considered as individuals makes a mob, considered and organized as a social force, they may constitute a regiment. The phrase also suggests something concerning the *character* of the force exerted. A "social force" socializes. It makes opportunity more ample and life more abundant for the less favored ones who make up so large and important a part of modern "society."

If friendly visiting, therefore, is a social force, we shall expect to see that its effects are diffused, that they reach entire neighborhoods or groups of the lowly, and improve life conditions for the latter in an inclusive, general manner, while we may also expect to see that visitors are capable of some such organic unity in purpose and in organization as is the chief element of power in, for example, an army.

At its inception in Englewood the Bureau of Associated Charities consisted of an old table, three unreliable chairs, a slim agent, and the free use of a clammy basement room. Publications concerning the work of charity organization societies had made clear to the district superintendent that his function was, first, to serve as a clearing house through which co-operation would be effected, and, second, as a trained investigator. But the actual situation did not prove itself so scientific. As for the work of co-operation, there were almost no philanthropic organizations to be "co-operated," while the individuals who would naturally be expected to report applicants for investigation were usually reached by only one class of poor, the tramps, whom there was little chance or use of investigating. Thus it proved that the great burden and importance of the bureau's work must lie upon its initiative side. Co-operation must be preceded by creation and, instead of the well-to-do sending the bureau's agent to investigate the poor, the poor sent him to cultivate acquaintance with those scattered individuals who might lend a helping hand. So the conviction grew that in so far as the charity organization society stands for more than co-operation, or the rearrangement of established forces, and investigation, or the deepening of prevailing methods, - in so far as it stands for a new spirit, an innovation, a new movement, it is chiefly and essentially

a friendly visitor movement. During the first week in Englewood ten friendly visitors were enlisted, for there was no one else to whom one might refer a family in distress. Four conferences or circles of visitors were established during the first month in localities where they might be expected to become enlistment agencies. Appeals for visitors were made everywhere, and during the first twelve months three hundred had been enlisted. It might be maintained that almost, though not quite, all of the social force which sprang from the bureau sprang from friendly visiting; for the bureau was essentially an organization of friendly visitors.

The social resultants from this system were as follows:—

First. A "Social Study Club" grew up from a circle of friendly visitors who gathered in the office of the district superintendent to study social questions and make investigations of neighborhood and city conditions.

Second. As a work-test for homeless men, two local coal companies were persuaded to give two hours' work on wood or coal to every man sent by the bureau, and to pay him a lodging ticket, five-penny meal tickets, and a car-fare ticket to the lodging-house in the centre of Chicago. During the past winter all of our homeless men were referred to this test, and some opportunity was thereby afforded for diverting the sympathy of charitable people to the resident poor. The establishment of this work-test was accomplished by the employment committee, whose relations to friendly visitors will be indicated later.

Third. An "applications" or "advisory" committee was organized to pass, at a weekly meeting, upon all investigations made by the superintendent. The social significance of this was that the social body in Englewood had established in it an organ of responsibility for the intelligent care of the poor.

Fourth. A work-room for women was organized, and during the three months of its operation last winter it gave 663 days' work to 121 women recommended by the bureau, paying each fifty cents a day in kind, besides her dinner. This work-room was planned and inspired by the employment committee. Friendly visitors composed its chief working force.

Fifth. An emergency relief committee was organized, which was less composed of friendly visitors than any other outgrowth of the bureau, but the generosity of its members was largely attracted by

their confidence in the visitors. During the extreme distress of last winter this committee gave several carloads of coal and wagon-loads of food to be used upon the recommendation of friendly visitors indorsed by the district office.

Sixth. An employment committee was appointed, which found permanent work for several applicants, established mutual relations with a few employers, and carried on a modest experiment in relief work through street cleaning, paid for by voluntary subscriptions of property holders upon the streets cleaned. In the name of this committee 15,000 cards were recently distributed through public school children and church members, advertising to furnish for odd jobs or steady work persons whose homes and references have been visited. 225 such jobs were filled by the district office during May, 1897. Of the seven who composed this employment committee, six were friendly visitors.

Seventh. A forty-acre tract of unused land was opened last April in the form of quarter-acre vegetable gardens for families registered by the district office or the county agent. 148 families, including 908 individuals, took up the work, for which ploughing, harrowing, seed, and superintendence were provided free. To this enterprise, the first step of its kind in Chicago, the friendly visitors were an essential help. Not only had the general interest and confidence of the community been won by their labors, but, of the chief committee men themselves, all but two were either visitors or had been attracted to the organization by the work of its friendly visitors.

Eighth. During the second week of June, 1897, the first Chicago stamp for the Penny Provident System was issued. The introduction of this stamp-saving among the poor in Englewood was immediately taken up by the friendly visitors, and at first depended entirely upon them.

In summarizing this direct reference to the work in Englewood, it cannot be asserted that these social results might not have been obtained elsewhere or, perhaps, in Englewood, even without friendly visiting. For the latter is not the only social force in existence. But it is within bounds of the scientific method to draw the following conclusions: First, the eight lines of work above specified evince social force or forces. They were mainly the result of the enlistment and organization of friendly visitors. Therefore, the bureau's sys-

tem of volunteer visitation has been, in this specific case and place, "a social force." Second, it is our testimony that these social results were established more quickly, easily, and soundly through friendly visiting than they could have been by any other plan. Third, the source for future power and wisdom and spirit in these social works is made broader and deeper through friendly visiting than it could become through the work of individual organizers, committees, or the bureau's ordinary functions of registration and investigation. "Friendly visiting," therefore, is a "social force."

Any principle which has come up into consciousness in this way out of an organization or movement reacts upon the latter. So this conclusion that friendly visiting is a social force serves naturally as a standard of judgment and a source of pertinent suggestions on such subsidiary topics as the enlistment, organization, and instruction of visitors.

This principle gives rise, first, to the conclusion that in the instruction and training of visitors there should be a certain broadening quality, that visitors need to have their interests more and more widely identified with the interests of the group or society which they are expected to affect. Thus a possible question arises as to the limiting of every visitor to one or two families. Would it not often be wise, where it is possible, to introduce the visitor to several families or to a small neighborhood? It was suggested in Englewood that the explanation of our vegetable gardens or the introduction of the penny savings system might furnish to a volunteer a natural reason for the first visits to all the residents of a chosen little square. The visitor who interested himself thus in several families or in a small district was neither expected to assume for every family the entire responsibility of an ordinary friendly visitor nor to sacrifice the one or two families for which he was especially responsible. He was only expected to gain a larger, truer thought and feeling for the neighborhood and for the class with whom he would thus acquaint himself.

Again, while we limited our conferences of visitors to reports concerning individual families which the visitors represented, it was observed that a time came, and came quickly, when the stories had all been told, when there was little progress in the thought or interest, and when, consequently, there was a danger of retrogression. To meet this difficulty, the Methodist class-meeting plan of conduct-

ing a conference was altered. The first half-hour was still devoted to considering special difficulties which any visitor volunteered to present or to speaking of yet unassigned families, or in requesting reports from members who needed to be drawn out; but the last three quarters of an hour was devoted to a program. One visitor reviewed a portion of Warner's "American Charities" or Loch's "How to help Cases of Distress," a free library of such volumes having been started in the office. A second visitor spoke for five minutes on such a subject as the "Boot Clubs of London," and the attitude of local school principals toward a similar plan for leading children to save their pennies for those winter's needs which public charities were at present relieving. These talks and papers ordinarily consumed only five or ten minutes each, and there was usually one in which was described a visit paid by a group of friendly visitors to some philanthropic or public institution. Perhaps these inspection visits have been the most effective features of the training work; for in these the visitors had before them in concrete and especially impressive form the essential ideas in modern philanthropy and the institutional expressions of society. Usually we tried, also, to have with us at each conference some settlement worker, some person of large experience and truly social spirit, who would give that influence of example and personality which does more than any schooling to inspire and guide the philanthropic, social impulses.

Concerning the proper organization of visitors, our principle that friendly visiting is a social force would suggest that every effort should be made to develop in the conference a sense of its own selfhood, to make it truly a society. An *esprit de corps* should be cherished. Members should feel that the conference is a social organ. It should elect its own chairman and secretary, should have by-laws, and ample but vital minutes. It should form the habit of voting upon definite motions. The conference should probably have intrusted to its power important questions concerning not only the planning of a visitor's work, but also the larger relations of the district organization as a whole.

Inasmuch as visitors are enlisted by the superintendent or committee, here and there, with little reference to the *personnel* of the conference they join, there is need of especial effort to put the new visitor in sympathy with his colleagues, if they are to be a united

force. To this end one conference whose membership was eighty, with an average attendance of thirty, selected for each group of ten visitors a volunteer organizer who should see the other nine, and work up their relations to the conference and to the families in care. At all meetings it is of course expected that, as the people in attendance are friendly visitors, they should be *friendly* with each other, and much is made of cordial social intercourse. Benefit has been realized, also, from holding occasionally a "Friendly Visitors' Social" or "Friendly Visitors' Tea." For this social reunion a large church parlor is usually secured; and all the visitors, ordinarily separated into several distinct conferences within the one large district, are here gathered together. Helpful speakers inspire the company by their thought and spirit, while a general discussion, facilitated by the tea and wafers which are furnished by ladies of the church, completes the social evening. A similar function has been fulfilled among us by the large educational lecture meetings arranged occasionally to interest and instruct the general public.

To any consideration of the proper organization of visitors the question of *localization* or the placing of conferences is important. Our problem is usually to interest members of a certain well-to-do neighborhood in a certain other quarter which needs upbuilding. In this strategic planning a sociological map assists. A community which has some community spirit of its own, and possesses a few philanthropic public spirits who will form a committee to inaugurate the work, affords the most favorable location for a conference. The latter should be as convenient as possible both to the residences of the visitors and to a cross-town street-car line which leads readily among the poor. Doubtless there will come a time, also, when conferences at the other end will not be uncommon, when the poor themselves will be organized. We are rather hoping, for example, to draw the families from our vegetable garden tract into frequent meetings together and into some arrangements for mutual self help.

These considerations of the training and instruction of visitors and their proper organization throw a light of their own upon the final topic, namely, the enlistment of visitors. An interesting conference which affords social training and is convenient in location strengthens the appeals which must be made for visitors in churches after the sermon, in prayer-meetings, in the meetings of school-teachers, in clubs, lodges, and societies of all kinds, in printed

matter of the bureau, and through the public press. If we make it clear in public utterances and in our own spirit that friendly visiting is a social force, may we not hope to enlist a goodly number of the many strong people who feel that "the times are out of joint," and would gladly help to right them if they only knew how to make effective their small unit of time and strength? To do just this, to make the unit of social power forceful, the friendly visitor plan is surely available, — more available, probably, than the social settlement movement, with which in spirit it is one. It appears to me that we might build up for friendly visiting such an enthusiasm as established the order of St. Francis and the Catholic sisterhoods, such as called forth the early Abolitionists or roused those bands of young Italian patriots whom Mazzini organized. I long, in truth, to see the Bureau of Associated Charities become such an altar flame that about it will congregate those scattered individuals who have a gift for social consecration, while from its light and warmth our churches and schools, perhaps our governmental institutions, may be rekindled with social enthusiasm.

To cultivate more harmonious relations between the well-to-do and the poor; to help the poor into such connections with society as shall mean employment, education, and happiness; to improve those industrial, political, legal, institutional, and sanitary conditions which become the broad causes of pauperism or of social health,—these are the appropriate concerns of charity. An isolated visitor may often succeed in cramming back into social harmony a single family; but once conceive of friendly visiting as a social force, as embracing many visitors organized into one body and interested in hundreds of families, which include neighborhoods or groups, and the question reaches out to society as a whole.

The conclusion, then, is that workers in charity organization are called to be one among other social forces whose field is all society, whose theme is social functions and industrial relations, whose task is to enlist and organize the people. And the way to enlist all the people is to enlist people,—as many as possible, as representative as possible,—people who shall be trained and organized and inspired, until they are efficient friendly visitors, exercising social force. Friendly visiting has been too much isolated, taken for granted, smilingly tolerated as a little sentimental. Ought we not to change that view, and direct to the development of this work our

most able, forceful members? It is not, with us, a matter of indifferent choice. It is a question of existence. For the social force which each exerts is coming to be made the test by which philanthropies, churches, schools, and even governments are to be judged. If our movement, therefore, is not a social force, if friendly visiting is not a social force, it is not for the future.

The awakening to consciousness of a new social order will come only as individuals, here and there, shall be kindled with social enthusiasm, and shall give their light to others. These individuals will not realize all they are doing, but in their silence and obscurity the spirit will be at work. A spark will glimmer here. A second spark will kindle from it, and another, and one more. The friendly visitor is the spark, the social light. If he be touched with the true flame, he will enkindle others, and, possibly, those social developments which must come slowly, one by one, will seem to come at last, like the enlistment of Abe Lincoln's volunteers, like a new crusade, like the rushing, sweeping spirit of the Pentecost, like the gathering of early Christian converts at call of the Christ who again is calling us.

FREE PUBLIC EMPLOYMENT OFFICES

BY CHARLES E. BARTRAM, COLUMBUS, OHIO.

The labor unions of Cincinnati, in Congress assembled, builded wiser than they anticipated when they petitioned the legislature to enact the law they had drafted, embodying all the principles now contained in the Ohio laws pertaining to free public employment offices. The inception and influential support have come from the labor unions and the labor people in general. They asked for the establishment of the offices, and they benefit, to a larger degree than any other class, from its workings. Without these offices in Ohio the laboring people in the five great cities of the State would pay out of their hard-earned wages not less than \$100,000 each year.

In the less than seven years that the offices have been in existence in Cincinnati, Cleveland, Columbus, Toledo, and Dayton, they have

reported to the labor bureau of the State 193,111 applications for work. None of these applications would have been accepted in a pay office unless accompanied with at least one dollar, and in a majority of cases the price demanded would have been two or more dollars. In some instances it would have reached five or ten dollars, the limit being only the amount the applicant could be bled for. Bear in mind that this must be cash. These pay offices do business on a safe basis. They take no chances: cash in advance is their only motto. The only promises that go with them is their own, and these they hedge about with so many conditions that they seldom have to redeem them.

These pay offices receive a large amount of money from applicants, and a safe basis to figure on would be two dollars for each applicant that registers for work. This would bring them a total of \$386,222 from labor for accepting their applications.

Again, the reports of the free offices show a total of 123,592 applications for help coming from employers, who, of course, if they have to pay some one to find them help, are just that much less liberal toward those whom they employ, as it is a recognized fact that capital must and does save itself, and necessity - i.e., labor - cannot cope with it, and never does successfully.

Taking two dollars as a basis, or an average charge, which is low, for pay offices to receive from employers, it would make an additional sum of \$247,184 to be added to \$336,222, the amount received from labor, - a total of \$633,406, which has been saved unemployed labor in the five cities of Ohio where free public employment offices are located, in a little less than seven years.

This has been done at an expense that will not reach ten per cent of the above amount saved to those who, as a rule, could ill afford to pay out anything.

Bear in mind that this has been accomplished under adverse conditions, much of the time handicapped as the offices have been for lack of funds to carry on the work as it should be done. Having no money to advertise or solicit, it has been practically impossible for the offices to impress those employing labor with the workings and benefits of this system.

If the workings of the free public employment offices were as well known by the employing public as they are by the laboring class, the results would be double what our reports show. As it is, the offices

ve been able to supply those needing help about seventy per cent. the applications made to them. This is almost equivalent to a sal., as there are many applications made to the offices which they cannot fill, for reasons that a superintendent soon learns. Besides, a number is not small that apply for canvassers, a position that, as a rule, the offices cannot fill, for the reason that people cannot like anything at the business and will not accept the position.

It appears to me that, from the standpoint of profit and expense regards the State's interests, these offices are a profitable investment, as the loss of work, or rather the time required to find work, is not an inconsiderable matter, both for the laborer and the State. The loss of time or labor is just that much lost to the State. Every day lost is that much production curtailed.

If each person out of employment had to hunt out the place to work instead of coming to the offices and getting it at once, the time it would average fully one month. At an average wage of one dollar per day this would amount to thirty dollars lost to production. Multiply the number of positions secured for labor by this amount, and it will show the enormous sum saved of \$6,404,825. Whatever costs this has gone into, it has been taxed by the State and county. That sum at the tax rate of this county would net \$64,046, fully as much as the expenses of all the offices for the time that they have been in existence. This, in addition to the large amount annually added to the poor fund of the city and county, which would equal 50,000 for the time, speaks volumes in favor of the offices. These are facts that cannot be gainsaid, and I know of no other amount of money spent by the State that saves it as much.

These offices have had, and continue to have, the hearty co-operation of labor unions and laboring people in general. They recognize the office as a State institution, created for the benefit of all the people, just as much as the railroad commissioners, labor commissioners, insurance commissioners, or the workshop inspectors' offices. They accept them as their right, and not as charity.

Right here I want to impress the fact that successful free public employment offices can only be maintained when you avoid all appearance of, and, in fact, divorce it entirely from charity. There are many other advantages secured by the people, aside from the ones spoken of thus far in this paper, not the least of which is the fact that in State employment offices the officials have not the

incentive for gain to cause them to send unworthy help, either male or female, to positions of trust or domestic service. Receiving their salary direct, either from the State or municipality in which the office is located, they are independent, and are always able and free to discriminate in favor of the good and worthy help for whatever positions they seek, and in no case do they fill unworthy positions, nor send unworthy applicants out in response to requests for help.

Again, it is invariably the case that the free offices urge those in place to hold what they have, if at all satisfactory, in place of changing, while with pay offices it is the custom to have them change as often as possible, in order that they may make more fees out of both sides, a contemptible practice, but too often resorted to by the pay offices.

There are some good reasons why the office force should not be changed very often. One important reason is that it takes some little time to become familiar with the applicants.

The office force should be good judges of human nature, quick to discern, prompt to act, and firm in doing right. They should be absolutely fair and impartial toward all equally worthy applicants. They should be just as sure to know who and what the people are that apply for help as they are to know regarding the applicants for places. There are two sides to the question throughout, and it ought to be considered faithfully. Justice and right should be the mainspring that operates all free fund employment offices, regardless of all other considerations. My experience in this office has taught me some things about people that before coming here I had not been aware of. Among others is the fact that those who do not hesitate to call on charitable organizations for assistance or to accept charity are, as a rule, unworthy, and, when they are employed, do not give good service, if nothing worse comes of it. The employee who is a mere machine without pride, knowledge, or energy, will never prove satisfactory when engaged, but will prove a constant source of trouble and annoyance. And, as a rule, they are those who call on charitable organizations.

Only use or dispense charity when necessity demands it, and you will raise the standard of manhood as well as the standard of citizenship; and that will always increase loyalty to country, to home, and to God. The full realization of the brotherhood of man will never be brought about by lowering the standard. It can only be

done by raising man's thoughts to something better, higher, and nobler. This can be accomplished when man is stimulated to be proud for himself, his home, his State, his country. Do for him that which is his of right, not as a charity, and you make a better man, a better citizen, and a better brother.

Free public employment offices, conducted by the State or municipality, are as much the people's as are the public parks, or any of the public resorts or institutions. This being the case, and being known by the people, they use them as willingly and freely as the man of means. In fact, our applicants are not limited to the poor or distressed, but often we have calls for something to do from those owning property, or in circumstances that put them beyond the needy class: but they prefer work, and come to the offices as the quickest and most probable place to find it.

Conduct the office in such a manner that the needy applicant who calls will receive the same courteous treatment that the rich or influential caller does. Therein will lie a large element of success. There are no set rules that can be devised for the successful conducting of free employment offices, as each case must be met according to its own circumstances and surroundings. Let me correct that statement. There is one rule that always needs to be borne in mind in an office of this kind: it is the Golden Rule. Without it you will never make a success.

CHARITY ORGANIZATION SOCIETIES AS EMPLOYMENT AGENCIES.

The Brooklyn Bureau of Charities and the Baltimore Charity Organization Society have recently limited the use of their offices as employment agencies. The lessons they have learned may be of use to some other societies.

Mr. W. E. Nichols, general secretary of the Brooklyn Bureau, writes that for years the agents of the bureau have been able to secure places at service on ordinary work of various kinds in the community for a large number of the bureau's beneficiaries. So it has become common for employers of labor in Brooklyn to resort to the bureau of charities when laborers are desired. But, while there is much that is gratifying in the success of the endeavors to afford industrial aid to the poor, some evil effects of the methods employed have appeared. Applications for skilled laborers, and especially for

domestic servants, have been received far in excess of the power of the bureau to supply from families which can rightly be said to be in need of assistance. On the other hand, the applications of capable servants for situations, which were supposed to be obtainable through the bureau, occupied a large proportion of the time of the agents of the society.

To permit such a condition to continue and to grow, as it naturally would, if not in some way checked, would interfere seriously with the business of the regular employment bureaus and intelligence offices of the city. Clearly, there would be no inducement for either employers or those seeking employment to resort to agencies where a fee is charged if the service can be secured without expense from a charitable society. Nor would the difficulty be relieved by the charitable society charging a fee: first, because the taking a fee by a charitable society from its beneficiaries would not be approved, and, second, because an organization formed for helping those in need of assistance ought not to expend its time and energy in aiding those who are capable of taking care of themselves. Moreover, it would often be positively harmful to perform a service freely for those who are able to pay for it. Almost always one securing a situation could afford to pay a moderate fee, if not in advance, at all events in the form of an order upon the prospective employer, to be deducted from future earnings.

From an extensive experience of the working of a free employment bureau in connection with the Brooklyn Bureau of Charities, the conclusion has been reached that work of this kind should be restricted to finding employment for those who cannot obtain it through employment agencies conducted on business principles or through the newspapers. And it may be safely assumed that competent domestic servants can find situations without the help of a charitable society. The demand for such service always exceeds the supply. The rule adopted for deciding whether or not an attempt shall be made to secure a situation for a domestic servant is as follows: If the person in question is not skilled, and recognizes the necessity of taking small wages on this account, such a one is properly a beneficiary of the society, and it is right to try to find an employer willing to take her. If, on the other hand, the applicant considers herself worth the ordinary wages paid for competent servants, she is told that she must secure her situations through some

other agency. And she is encouraged to expect no difficulty in so doing. Only in this limited way is an employment bureau a proper part of the work of a charity organization society. The finding of day's work can be properly undertaken by a charitable society, since there are always persons among its legitimate beneficiaries to be recommended for such work.

Mr. Nichols believes, furthermore, that not only does it not belong to a charity organization society to conduct a free employment bureau, through which skilled servants are allowed to secure situations, but it is doubtful whether a free employment bureau for such a class is desirable, by whomsoever conducted. It has a tendency to keep employees and would-be employees in a constantly unsettled state of mind. If it costs nothing to secure a situation, there is a temptation to apply for it by those already employed in the hope of possibly bettering their condition. If at first they do not succeed, it costs nothing to try again. It is bad for any one to get something for nothing, if it is possible for him to earn it. A free employment bureau may have a pauperizing and demoralizing influence as truly as a free soup-house. The service which it renders alike for the employer who desires a servant and for the servant who desires a position is one that should be paid for, and both parties will be benefited by paying a reasonable compensation for that which they receive.

Miss Mary E. Richmond, general secretary of the Charity Organization Society of Baltimore, writes that, "while the Baltimore society has never established a free employment bureau, it has drifted into allowing one of its district offices to be used as one. The conditions in the district happened to favor this. There was a large colored population, and more than half of the district was a residential section of homes of moderate means. The society had always busied itself in finding work for individuals in families under its care, and the district agent in this particular district had been skillful in finding such work. Gradually, the district office became known as a good place to find work and a good place to find workers in domestic service. The increase in applications from employers was equivalent at first as increasing our facilities for helping families. But the work of merely recording applications from employers and employers grew in time to such dimensions as to interfere seriously with other work. Finally, a woman clerk was put in charge of a * and applications were only received at hours later than the regular office hours.

"A committee appointed to investigate the matter has decided that our work is of no particular benefit to the poor of the neighborhood, that an improvident class of domestics has been merely making a convenience of the office, and that this class should be encouraged to use some trustworthy but pay employment bureau instead. Arrangements have been made with such a bureau by which employers of domestics are referred there, and employees in whom the society has a charitable interest are to receive, in return, special attention from the bureau. Employers are still urged to come to us for unskilled labor, for cleaners, furnacemen, etc. In January and February, 1896, the applications for work only in this one district numbered 975, and permanent employment was secured for 387. In January and February, 1897, under the new system, only 309 applications were made for work, and permanent employment was secured for 93.

"I think our managers feel that the charity organization society is chiefly useful in finding work for the people who fall between classes, where the good word of a friend or the ingenuity of a visitor is needed. The able-bodied laborer can find work for himself best by being on the spot when workers are needed, and it is possible to cripple his activity by letting him feel that you will seek work for him."

Other leading societies have already taken, in general, the same position. From New York, Mr. Devine, general secretary of the charity organization society, writes

"Our view of the employment question is that district committees should do everything possible to secure relief by work for families who apply to us in the ordinary way and are known to be in need of treatment. We do not go beyond that. It is sometimes difficult to draw the line, to decide whether or not we shall make a case of one who is in need of work only, and not in present actual distress, but the following resolution adopted by the committee on district work covers the ground, so far as it can be decided in a general way

"*Resolved*, That it is the sense of the committee that cases should not be investigated or considered by the district committees unless the society is advised that distress exists."

Mr. P. W. Ayres, of Chicago, says that "a charity organization society, if it has a corps of friendly visitors, is an employment bureau on a large scale. Our society here asks people to send to us

when they have odd jobs of any kind to be done. We are often asked about domestics, to which we reply: 'These are a self-supporting and independent class of people, who do not go through our offices. We do not supply them.' When asked why we do not take steps to train domestics, we reply that they belong to a class of people with whom we do not deal. They are usually entirely self-supporting."

Mr. Roland C. Lincoln, chairman of one of the most active district conferences of the Boston Associated Charities, gives details of methods of dealing with out-of-work cases,—details which are suggestive and stimulating to charity organization society workers:

"1. The Associated Charities of Boston [he says] does not act as an employment bureau but the agents and visitors of its several conferences and wards do try often to get work for poor people whose cases come before them by references from various societies or people. Miss Zephia Smith, our general secretary, is of opinion that the Associated Charities ought not to be an employment bureau or in any sense to be in competition with established employment bureaus. Thus the Associated Charities never takes up a case (individual or family) merely because out of work there must be distress and suffering from poverty. The Associated Charities has knowledge of its cases by reference to it from a variety of sources, from the industrial aid society, from the police, from visitors, from individual strangers, from a doctor it may be, and so on. The Associated Charities Conference, or some visitor of the conference or its agent,—incidentally and as a means of relieving the distress by the best possible means—to wit, the efforts or employment of the bread-winners (father, mother, or children)—will try to find some work or some employer for the man or his family. In short, our Associated Charities believes that it should raise its needy families out of distress, but not act as a bureau for employment for anybody and everybody. So that, incidentally, the Associated Charities agent or visitor may well be the means of getting employment for an individual or a family in need. Thus in cases of distress:—

"(a) Sometimes work, steady or temporary, is procured in the city:—
 1. By encouraging the man or woman to search for it. This a friendly visitor or the agent may do, and the spur is given in a variety of ways, according to the ability of the visitor, etc.
 2. The visitor or the agent may know or may ascertain some em-

ployer who will, if pressure is applied to him, consent to give the poor man or woman a job. 3. Sometimes the conference will put an advertisement in the newspapers as a want, and some visitor or member of the conference will pay for the advertisement, or the conference fund may do so.

"(2) By co-operating with or applying to some employment agency, as (1) The Industrial Aid Society. (2) The Young Men's Christian Association. (3) The Young Women's Christian Association. (4) Boston Industrial Home (for men and women), Wayfarer's Lodge (men, temporary), Shawmut Street Temporary Home (women), Union Rescue Mission (men), Chardon Street Home (women), Hebrew Employment Bureau, German Aid Society, or some private industrial bureau.

"(c) By sending a party or family out of the city for work in country, or in a town or city where previously employed. This is done in a variety of ways. (1) Through answering advertisements. (2) Through bureaus. (3) Through friends (clergymen at times). (4) Through members of the conference, and especially through the individual efforts of a paid agent, who looks up country places and country (out of town) employers, - on farms, etc.

"Breck's Agricultural Store is a large establishment that has of late years maintained a bureau, where farmers can send a list of their wants, and where persons wanting to work on the land can register.

"The several conferences have for years moved families or individuals to the country (for work), when the opportunity and situation are assured. During the last three years, when it has been so difficult to find work in cities, two ladies of our Ward VII Conference have raised money on their own action, and as their own fund (not mingled with the ward funds). They have employed a woman agent (not as an agent of the Associated Charities), who has placed at work in the country - often on farms - one or even two families per week. This has not been a constant thing, but in those times and periods of distress when work in Boston could not be found by the poor man or family, and he or they wanted to go into the country. The conference co-operates with this agent, often referring its cases to her, and, perhaps, through its regular visitor of the family, trying to influence the persons to move. This has been a sort of special individual agency for hard times, and is recognized by

the conference as one of its many resources for application, just like any private employment bureau,—only its relations are close, because the managers of the fund are members of the conference."

MUNICIPAL EMPLOYMENT SCHEME PROPOSED FOR DETROIT, MICH.

BY DR. JAMES A. POST,

GENERAL SECRETARY ASSOCIATION OF CHARITIES OF DETROIT

This organization shall be known as the Willing Workers' Aid Society.

Its purpose is the helping of those who strive to help themselves.

It is not a charity.

It is not an employment agency for furnishing work at good wages.

Its underlying principle is, "No work, no pay."

It will not attempt to furnish work to those who have sufficient means or are able themselves to secure sufficient employment to get through the winter months without suffering.

The rate established for such work as may be furnished will be 12½ cents per hour, and no more than six hours will be furnished one man in twenty-four hours.

Work will only be furnished on cards presented by recipients of same from contributors of cash to the fund, which shall be known as the "Willing to Work Fund", and, to be of value, such cards must be indorsed by the secretary of the city poor commission or the Detroit Association of Charities, and presented at the office of the society by recipient within twenty-four hours after receipt of same or as soon as possible.

Appoint three trustees, entirely outside of city official life, to receive and hold on deposit in bank such contributions as shall be made to the "Willing to Work Fund" until such time as they may be drawn upon under the rules of the organization. Every con-

tributor to the fund shall receive in exchange for his contribution a ticket for every 75 cents represented by same, upon one side of which shall be printed —

WILLING TO WORK FUND

Good for 75 cents in cash upon certificate that six hours' work has been performed therefor

Present this at

And on the reverse side: —

Bearer gives me his name and address as below, and declares he needs employment to provide necessaries of life for himself and family

Name

Address

If his statement is correct, please furnish him six hours' work, and charge against my contribution to the "Willing to Work Fund"

(Date and hours)

Such action as may be necessary to authorize any board or commission to use such clerical help as may be necessary to co-operate with this organization, without increase of the ordinary clerical force, is hereby requested to be taken by the common council, also to permit of prompt payment of money earned in case of necessity, the same to be collected later, on vouchers, cashed for the "Willing to Work Fund."

The park and boulevard commission, the board of water commissioners, the board of public works, and the poor commission should report each morning to a central authority the number of men each can supply with something to do next day under this system. All work tickets given out by contributors to the fund should be presented to the central office within twenty-four hours by recipients or the relief thereunder shall be cancelled. On presentation of an order the work called for shall be placed according to the places booked, as follows.

Commission

Please furnish bearer _____ hours' work, and charge to the "Willing to Work Fund." Present this ticket (or tickets) duly certified that the work has

been performed, as your voucher is a payment of the roll, in connection with latter when made up and certified by the undersigned.

"Secretary Woods' Work Fund"

Then rolls, when certified and accompanied by the vouchers, will be paid from the trust fund as hereinbefore provided. The secretary shall be chosen by the board of trustees, and shall be a competent man without other employment. He shall be paid not to exceed \$2 a day for actual service. There shall also be a second secretary, similarly appointed and paid, in case a headquarters be established on each side of the city divided by Woodward Avenue.

After the plan has been fully matured and agreed upon, the newspapers (German and English) should publish it, and call upon those able to contribute under the rules to do so between now and Dec. 1, 1897, weekly, monthly, or in lump sums.

The trustees shall appoint a number of business men, manufacturers, and professional men as canvassers for the fund among those able to contribute, and every contributor should be furnished work tickets on December 1 to cover his aggregate contribution at that date. The fact that it takes a contribution of 75 cents to secure a six hours' work ticket should not prevent those willing to give less than 75 cents from giving, as the smaller sums would in the aggregate do a great deal of good, and tickets covering the same may be placed by the trustees where they would do the most good.

I would suggest, as a matter of economy, that the offices at the eastern and western yards of the board of public works might be used as central headquarters for the districts on the east side of Woodward Avenue, respectively; and that, in sending men out on tickets, their work be assigned as near their homes as practicable, the fund, however, to be a general fund.

The poor commission should confine itself to aiding those too old and feeble to work, the needy sick, the poor widow who has no one to aid in the support of her family, and should not attempt to aid where there is an able-bodied earner for the family, except by tickets for the "Willing Workers' Aid Society," as in case of individuals.

PROPER FINANCIAL SUPPORT, AND HOW TO GET IT

ABSTRACT OF PAPER BY ANSELY WILCOX, BUFFALO.

The subject which has been assigned to me for discussion covers what is perhaps the most important, but is certainly the least inspiring and, generally, the least encouraging portion of our work. Nearly every charity organization society in the country has to struggle constantly to raise the money which is needed for its current expenses. Its officers are held back from work which they would like to do, and feel that they ought to do, by lack of means. An annual deficit, actual or threatened, is a damper upon the courage and the energy of those workers, who need all the courage and energy which nature has given them to do their life-saving work effectively. It is well, then, to consider whether such deficits should ever exist, and, if not, how they should be prevented.

No protracted campaign can be carried on without adequate financial support. A grand social warfare against pauperism is what is embodied in the charity organization movement. It is an attempt to organize into an army the scattered bands of irregular and irresponsible troops which have been attacking the strongholds of pauperism at disconnected points. It attempts to concentrate their energies, to save them from mistakes and conflicts between themselves, and to furnish the information as to existing facts without which intelligent action is impossible. In the matter of supplying information the charity organization societies occupy the same relation to the charitable workers of their communities which military maps, a plan of campaign, the military telegraph, and signal service do to an army in the field.

It needs no argument to show that such generalship and such information, although it costs money to supply them, do not add to the total expense of any extensive campaign. On the contrary, they tend to diminish the cost just in proportion as they are effective, by avoiding waste and mistakes and promoting a successful issue. So a charity organization society, although it costs money — sometimes a great deal of money — to support, it, does not add to

the burdens which the existence of poverty, pauperism, and crime imposes upon charitable and financially responsible citizens. It saves much more than its own cost in every year that its work is well done. But, looking over larger periods of time, when we consider the effects of well-directed energies in charitable work as contrasted with misdirected energies, when we consider the difference between uplifting an individual or a family and actually rooting out pauperism in their case, on the one hand, and merely relieving their temporary wants with the result of imbedding pauperism more deeply in them, and spreading it more widely, on the other hand, the financial saving effected by a charity organization society is seen to be enormous. If one person saved from pauperism and turned into ways of self-support and productiveness is worth to the world several thousand dollars, as has been estimated, how large a credit balance can our charity organization societies claim as against their annual expenses?

It is necessary to bear constantly in mind what is the proper relation of such a society for organizing charity to the other charitable bodies and agencies of the city, and to make them understand it, and to make the public understand it, before the society can command adequate and constant financial support. If this is done, I do not believe that such a society will ever lack financial support adequate to its needs.

First, found the society, and conduct it strictly upon a sound basis, as a regulator, assistant, and information bureau for all other charities. Carefully avoid any unnecessary interference with them, and establish as soon as possible a harmonious relation of interdependence between the charity organization society and all other working charities. Second, do the work which is undertaken by the society thoroughly and promptly. If it cannot be done in this way, it is useless, and had better not be done at all. Third, make the public understand and appreciate the work, why it is needed, and what its results are, why it costs so much money, and just how the money is expended. It is at this last point that most of the charity organization societies which suffer acutely from lack of financial support will find the chance of improving their condition. They are founded and conducted upon proper lines. They have generally harmonious relations with other charities, and they do their work well; but they fail to make the proper impression upon the public and to keep that

impression alive. Under no circumstances will wealth flow into their treasury without effort on their part. But, if this basis of public appreciation and moral support exists, the needed financial support can be obtained with certainty, and with only the ordinary amount of labor which such a quest always involves.

And here, after all, is the practical difficulty, how to make the right impression on the public mind and to keep that impression alive. In Buffalo we have been struggling against it for twenty years, and only within the last three or four years are we conscious of making a distinct advance in popular appreciation of our work.

That we have made such an advance, and with good financial results, is shown by a little local history, which I may venture to relate. Within the past six months we have raised over \$20,000, and expect, before we get through, to raise nearly \$30,000 in all, to clear off an old accumulation of debt and put our society squarely on its feet. In order to do this, we first prepared a circular, explaining clearly our financial condition and how it had arisen, and showing that our work must stop unless the public furnished us with means to carry it on properly and to pay our debts. We followed this up by personal appeals to people of means, made by our trustees, and in this way we have raised over \$15,000 in large subscriptions. Then we organized a movement among the women of the city to increase our ordinary five-dollar supporting membership, with the result of nearly doubling our list of paying members. These efforts were supplemented by two entertainments which produced over \$3,500. The outcome is most gratifying, not only in its effects upon one local society, but, more broadly, as showing that the public, in a typical American city, can be made to appreciate the work of charity organization, and will come to its support, even in very hard times, in response to an unusual appeal for aid. To secure this response requires time, labor, constant care, and, above all, tact. The work of the society itself must be done in a warm-hearted way, with real love for our neighbors and desire to benefit them as the inspiring motive. It must not be done mechanically, or coldly, or by rule of thumb, however faithfully that rule may be applied.

The public mind and heart are like the mind and heart of a child. It appreciates instantly a real warmth of feeling, a genuine interest and affection, in one who comes in contact with it, and always responds to such a feeling if given a chance. It is never satisfied by

mere lip service or outward observances, however correctly these may be performed.

This effort is more necessary in the case of the movement for organizing charity than in many other movements which rely upon public appreciation and financial support, for one obvious reason. The idea of organizing and informing and directing charitable work does not in itself arouse enthusiasm in those to whom it is first presented, or quickly awaken their sympathy. It will command intellectual assent, but that is apt to be all. Again, some of the methods which have to be followed in the work often seem tiresome and mechanical, - the investigation and registration of facts and painstaking attention to details. All this makes it quite different from an orphan asylum or any child-saving work, a hospital, a social settlement, or any movement which undertakes to deal directly with some one recognized social evil. Just in so far as this difference renders it more difficult for us to awaken popular enthusiasm and hearty appreciation of the work of organizing charity, it is the more necessary that the enthusiasm should be supplied by warm-hearted and zealous workers. This will arouse a response where nothing else would do so.

Then, again, this zeal for the work must be regulated by good judgment. There are no precise limits to the legitimate work of a charity organization society. It may confine itself to the collection and registration of facts, and be a mere information bureau. Indispensable as this work is, it alone can never arouse popular sympathy or warm appreciation. If the work is confined to this, it ought logically to be paid for by the city government, and the expense spread evenly over the community by taxation, but the practical objections to this system in most American cities would be insurmountable. The next best plan, if it were practicable, of paying the expenses of such a mere bureau of information would be to assess them on the persons and bodies using the information: but it is safe to say that this could not generally be made to work. In fine, I do not know of any satisfactory way in which a society which limited itself to acquiring and recording information about poor persons could secure proper financial support.

But I do not know of any society which is so limited in its scope. All of the societies have bodies of friendly visitors, working under them or in co-operation with them, whose labor of love it is to uplift

the poor and drive out pauperism. And all, or nearly all of them, go beyond this, and engage in some fields of active charitable work, either temporarily or permanently, where they find a need of their labor, - a void not filled by an existing body of workers.

This is where sound judgment and tact come into play, in selecting these fields for expansion, and utilizing them in such a way as not only to do the most good, but to draw to the society the popular sympathy and financial as well as moral support which it needs for its sterner and less appealing work. It is largely through the influence of our Crèche, our Accident Hospital, our Provident Dispensary (which has now been followed and almost supplanted by numbers of other dispensaries) that the Buffalo society has strengthened its hold on the public in recent years: and this is only an illustration.

Moreover, every such society finds opportunities to take part in public movements of a temporary nature, designed to meet special emergencies, and, even if it does not approve of everything that is done, it is best to co-operate heartily, and to do what is possible to keep them in safe channels.

These suggestions are not exhaustive, but they are sufficient. The fundamental fact remains that proper financial support for such a movement depends upon moral support by the public, not mere indifferent acquiescence, but earnest appreciation and sympathy; and the way to get the financial support is to deserve and to secure this kind of moral support.

DEVELOPING THE SOCIAL UP DRAUGHT.

BY FRANCIS G. PEABODY, CAMBRIDGE, MASS.

In Mr. Charles Booth's epoch-making book about London there are two remarkable chapters by Mr. Llewellyn Smith, on the Influx of Population to the City. There is, says this very competent inquirer, a sort of in-draught which draws the country dweller to the town. A current seems to set from the rural districts, with their low wages and low cost of living, to the city, with its high wages and high cost of living, so that, deducting all foreigners in London, and counting the English-born population of the metropolis, it is discovered that the enormous proportion of 35 per cent. of the city dwellers were born in the country and have migrated to London. Even this is not the whole story of that migration. In addition to the in-draught to the city, there is, Mr. Smith proceeds to show, a down-draught within the city. City life, that is to say, is deteriorating in its industrial effect. The city-born population is, on the whole, not able to compete with the fresh influx that flows in from the country. When the occupations and homes of the population are compared, it turns out that the country-born tend toward the occupations which demand the hardest work and which, therefore, offer the highest prizes, while the city-born tend to sink toward the less stable trades and to occupy the least prosperous parts of the city. The in-draught is thus succeeded by a down-draught. London life first invites, and then degrades. The Londoner tires out and dies out sooner than the country-born. In those parts of London where the poverty is greatest, the proportion of city-born is greatest also, and in the districts of greatest prosperity there are also the greatest number of the country-born. Thus, while the proportion of country-born for the whole metropolis is 35 per cent., the centres of the greatest poverty, like Bethnal Green and White-chapel, contain less than 20 per cent., while the West End, the centre of luxury, contains not less than 50 per cent. of migrants from the country.

All this makes a very striking picture of the great modern movement to the cities. But may not the same figure be given a much wider application? Is not the whole story of social amelioration

and degeneration something like the kindling of the fire upon a hearth? The problem of the fire lies in the development of the up-draught. Choke the up-current, and the in draught fills the room with smoke. Let a contrary wind blow in on the half-kindled flame, and the down-draught puts it out. Sometimes it is the excess of ashes and clinkers deposited below which hinders the up-draught. Sometimes it is the very excess of fuel that kills the fire, as when a careless housemaid piles in so much coal that the fire is put out. Sometimes there is too much advice and too diligent a poking of the flame. Most persons are inclined to believe that the knack of kindling a fire is one which they possess in a peculiar degree, and which the rest of their household fail to understand. You remember how the fire bells rung one night, and the husband started for the conflagration; while the wife, out of a long domestic experience, said, "Take the poker with you, my dear, and you will be sure to put any fire out." Now there is something like all this in the story of social service. What is the problem of judicious charity? It is not the devising of ways to push people up, in opposition to any law of economics or of ethics, as if one should throw bits of coal up the chimney, only to have them smite him as they fall. It is the establishing of conditions which in themselves tend to develop an up-draught, and which make the way to rise easy for those who want to rise. And what are the hindrances that block the social up-draught? They are: first, the obstructive mass of burnt-out material, the social residuum, the clinkers of society; second, the mistakes of the social stokers, the excessive poking and the clogging of the draught with superfluous kindling. In short, the problem of social welfare calls for two distinct things: first, the removal of the non-contributory material, and, second, the adjustment of the effective elements, so as to give a chance for the up-draught, and into these two distinct enterprises the work of charity divides.

This twofold character of relief involves, however, certain special principles which are sometimes obscured or unobserved, and for the sake of restating which I have used this figure of the up-draught. The first of such principles is obviously that of *discrimination*. It is, of course, not true that people can be precisely sorted into these two classes of dead clinkers and live coals, so that, while some are absolutely irredeemable, others can be made to burn. There is often discovered an unanticipated capacity for restoration

in some apparently burnt-out life, and there is often discovered a discouraging lack of inflammability in lives that ought to rise. Yet, looking at people in masses, it must be confessed that modern charity is dealing with two distinct problems which are often much confused. On the one hand there are the people who want to rise and who are prevented by hostile conditions, and then there are, on the other hand, the group of people who have not the least idea of working if they can help it,— the mendicant, the tramp, the professionally and laboriously idle. Now the first step in scientific relief is to discriminate between these types. Treat them alike, and you wrong the worthy in order to favor the shameless. Leave your grate stuffed with clinkers, and how can good coal feel the up-draught? The social problem is often enormously increased because the whole body of poverty in a community is massed indiscriminately in institutional life, and the restoration of the self-respecting or young is practically prohibited by their contact with degradation and vice. What is to be done with the non-effective, non-contributory type, the dead weight of pauperized, inapplicable, burnt-out humanity? Why, first of all, such non-effectives should be taken away from conditions where they can live without work, and last and least of all should life be made easier for them, by refuges and missions and institutional protection under these same conditions. Wherever in Europe population has become congested and scientific method is accepted in relief,— in Belgium or Holland, especially, — there the doctrine prevails that the restoration of the non-effectives demands their removal from city life, and the colonization of them under conditions of country life and work. The labor colonies of these countries are as restorative a scheme as can be devised for the submerged poor. You know that the same wood ashes which tend to block your grate, and which seem to be dead material, become highly fertilizing when they are spread out over the land. It is the same with some lives which seem to be sheer, burnt-out matter, and would continue to be so if left in the conditions of city life, but which, when transferred to the strenuous demands of country labor, become at least partially redeemed.

The first step in developing the social up-draught is in removing the deposit at the bottom, deporting it to conditions where it may possibly be of use, and at least permitting the up-current to kindle the fire of effective service.

This brings us to a second principle which issues with the same directness from the twofold nature of relief. It is the principle of *subordination*. The treatment of the non-effectives must be made subordinate and contributory to the encouragement of the worthy. The central problem of social service is not, as is often supposed, the rescue and protection of the most degraded: it is the encouragement and development of those who have in them the desire for self-help. The surest way of social redemption is not to go to the bottom and thrust the unwilling up, but it is to give to those who want to rise a chance to rise, so that by their rising they may create, as it were, a vacuum into which others in their turn shall be drawn. This is quite contrary to a great deal of charity work. The human heart seems to go out most easily to the worthless and the debased, and to find less picturesqueness and emotional glow in helping those who want to help themselves. Yet it is not only less hopeless to help the self-helping, but it is also the best way to help the less deserving. Each person, each home, for whom the way is opened out of the ranks of casual or ill-paid labor, each accession of skill or intelligence or specialized knowledge given to those who wish it, not only offers to that single life a new certainty of self-support, but it leaves one more place open lower down into which the less skilled may rise. There is always an over-demand for workers at the top and always an over-supply of them at the bottom; and the most legitimate and most rewarding form of charity is simply that which develops a strong up-draught. The movement of social progress is like the movement of an army in the field. There is the onward march of the effective troops, and then there is also the merciful attendance of the Red Cross service, caring for the wounded, tending the sick, mitigating the hardships of battle. One cannot say that this attendant service is less noble or essential than the march of the troops, but one must say that it ought not to impede or embarrass the fighting capacity of the army. After all, the campaign must be fought through, not nursed through, and the central problem is that of effectiveness in those who can be made effective.

As one thus considers these ways of clearing the up-line and giving to those who want to rise the chance to rise, a third principle seems to present itself. It is the principle of *variation*. We are delivered from over-confidence in any single method or scheme as in itself sufficient for the whole work of social regeneration. This is a

time of social panaceas. We are tempted on every hand by schemes and programmes which are to redeem society all at once. It is said that Mr. Huxley once arrived somewhat tardily at Dublin, to attend a meeting of the British Association, and, jumping into a jaunting-car, called out to the coachman, "Drive fast!" Away went the car, rattling over the pavement, until Mr. Huxley breathlessly asked, "Where are you going?" "Sure, I don't know where we're going," answered Pat: "but, anyway, I'm driving fast." Is not that a picture of much of the modern agitation,—very fast driving, with no well-determined end; progress, but progress into the dark? And what does this sanguine, half-interpreted, rattling movement of social agitation so much need to learn as the exceeding complexity and diversity of problems which it is tempted to solve by some short cut of reform? The more soberly one considers the correlation and interdependence as well as the magnitude of our present social issues, the less he comes to believe that the social uplift is to be accomplished by any single programme or comprehensive scheme, and the more he gives himself, with patience and hope, to enterprises which are confessedly contributory, partial, and tentative, as one who lays his sticks, now this way and now otherwise, if by any means he may kindle the up-draught. In this large and varied movement each generous and humanizing plan has its part. There is room for many a programme and dream, if it does not claim the whole field. Whatever in its own way develops the up-current contributes directly to the better future. Each tiny flame lighted anywhere helps the whole. There is a contagion as of a kindling fire. To believe that the scheme or dream or programme in which one's own service is peculiarly absorbed is the single and sufficient panacea for social ills is simply to court disappointment, disillusion, and despair, but to nurse one's own little work into a living flame, and then to see other methods and other causes take fire from it, until at last in one's own corner of the world there is a general up-draught of social life, that is what gives a just and reasonable ground for humble and self-effacing joy.

Thus the problem of charity falls into these distinct undertakings. — the removal of the residuum which will not burn, and the kindling of the material which wants to burn, the negative and the positive developing of the up-draught. But, finally, it is to be remembered that this whole twofold process rests in the mind of

each charity worker on one further principle, which gives to all such service its inspiration and strength. It is the *faith* that the up-draught thus quickened is a natural process, moving in the direction of the law of God. It is the faith, that is to say, in the improbability of man and the natural tendency of human life, as of a flame, to rise. There is quite enough in every age that tempts people to despair of the movements of things in their community, their country, their time. There is quite enough in human nature to have encouraged the theological dogma of the inherent depravity and downward pull of the heart of man. Yet no man or woman can do wise social service who is dominated by a creed of distrust. One must, first of all, be sure that the lift of life is not against nature, but that, in every opening of the way up, one is simply a laborer together with the purposes of God. One must approach the unfortunate or degraded, not in order to redeem them against their will, but in order to reach that half-unconscious will which lies within their stifling circumstances, and to wake it to its vitality and power. How mightily this faith in the latent good wrought its miracles once in Palestine! He who knew what was in man passed through the throng about him, and discerned in people a capacity for the higher life, of which they themselves had never dreamed. He looks straight through the armor of the Roman captain, and says, "I have not found so much faith, no, not in Israel", and the soldier, who had never suspected he was a man of faith, responds to the call which he had never meant to hear. Jesus looks, again, through the sin of the fallen woman, and says, "Thy faith hath saved thee" and the woman, who believed herself to be on the way down, feels from that hour the up-draught of the Spirit. The very disciples of Jesus look on the man who believes himself hopelessly crippled and weak, and say to him, "Rise up, and walk", and the will of the lame man answers to the faith of Peter, and he leaps up, and enters with them by the Beautiful Gate. That is the faith which still saves the world, saving both those who work for others and those for whom they work, the personal faith in the latent good, the assurance that a better world is intended by a living God, and that each least contribution to that better world is in line with the order of the universe. "Man," said the despondent Job, "is born to trouble, as the sparks fly upward." Let us find in the flame a nobler teaching. Man is born to aspire

and mount and hope, as the sparks fly upward. Each slightest flame contributes to the up-draught of life. Each spark of service lights the larger fire, until at last, when many a spark flies upward, as sparks were meant to fly, the disheartened word of Job is supplanted by the greater word of the Christian apostle: "He maketh his angels spirits, his ministers a flame of fire."

PRACTICAL CHARITY AND JEWISH METHODS.

ABSTRACT OF PAPER BY LOUIS SEELING,

DIRECTOR HEBREW RELIEF SOCIETY, DETROIT, MICH.

The subject which I wish to discuss is twofold:—

First, how to prevent the need of charity, and, second, how to diminish the causes which augment the number of those who ask it. My experience has been that two causes are paramount in bringing about poverty. If we can wipe out these two causes, it will diminish poverty. To give a proof for the above statement, let us compare the Jewish people in this country, those born in countries where the government does not foster liberal education, and those born in countries where education is universal and compulsory by law. The former countries furnish 85 per cent. of the unfortunates upon our lists, while the latter furnish but 15 per cent. The statistics of every Jewish, as well as Christian, relief society will show a like condition.

In order to diminish the number in the future of those seeking charity, we compel, under our rules, every child of school age to attend the public schools before we allow their families any assistance from our charity funds, and experience has taught us that this element is growing up to be a better class of men and citizens.

Were these despotic countries to-day to stop sending in their paupers and ignorant people, we could dissolve our charity organizations inside of ten years. Our aim should not be so much how to administer charity as to make charity more and more unnecessary.

In Detroit, when application for relief is made, a committee of two

is appointed to immediately visit the family in distress and, in case it deems necessary, to at once furnish money or groceries to a limited amount, and then report the case at the next regular meeting for disposition. This committee is also empowered to see that those in want are not imposed upon by cruel and heartless landlords. Usually, the committee manages to have exorbitant rents reduced, and, in consideration of the owners' putting the rooms and habitation in a clean and healthy condition, the organization promises to pay the rent monthly. As a rule, there is a reduction of at least 25 per cent. in the rent charged these poor tenants.

We also discourage sending our poor to some other community, and, at the same time, we object to other cities sending their poor to us. Some charity organizations think they perform a shrewd action by sending their poor to other cities. "Let each city take care of its own poor," is our maxim; and we can then distinguish the worthy from the unworthy, we shall not so easily be imposed upon, and charity will be dispensed where charity does the most good.

The second cause which aggravates and promotes poverty is intemperance. While the Jew is not, as a rule, subject to that deplorable vice, nevertheless we suffer through its curse likewise. To decrease drunkenness, there is one avenue still open. A great many methods have been tried and tested, but one in particular I wish to recommend; and that is to inculcate the principle in operation in Germany,—to stop the treating system. This liberal system of treating one another produces in the young man the thirst for intoxicants,—a habit which in later years he cannot easily shake off. In Germany, where it is not customary for a man to propose to pay for a drink for another, one will see a small number of drunkards. If we, in our country, should adopt this same rule, and then enforce it by law, drunkenness would gradually diminish, and at the same rate misery, poverty, and want would disappear.

The Massachusetts statistics of labor show that, of 3,230 cases of poverty or pauperism investigated, nearly one-half of them are traceable to the use, or rather the abuse, of liquor. We must therefore conclude that, if we root out intemperance, pauperism will decrease. True, there are other causes for poverty, such as evil society and unhappy surroundings, but remove the first two causes, ignorance and intemperance, and you will greatly diminish the number of paupers.

THE CHURCH'S DUTY TO THE POOR.

EXTRACTS FROM PAPER BY H. B. SMALL, OF THE TORONTO
ASSOCIATED CHARITIES.

The gulf between rich and poor, which modern society unfortunately seems to widen, can be bridged only by the personal sacrifice of individuals in performing personal service to fellow-creatures. In this connection I would say, with all due respect for the clergy, that a lay visitor can more readily gain the confidence of the poor than a clerical visitor. I look upon the lay visitor as the church's right hand in cases of distress, and such a medium can thus perhaps best suggest to the church itself how relief can properly be afforded.

The first thing to be guarded against is not to pauperize the poor. If once the recipient gets the idea that he is an object of charity, and as such has to be supported by alms, he loses his self-respect, his self-dependence, and becomes in every sense a pauper; and, when such self-respect is once lost, it rarely is recovered. The main object to be impressed is that aid is simply offered as a means of temporary relief, just as one friend would help another in daily life, when so required, and that the church fund for relief is mainly with that object in view.

Fortunately, in Canada, with, I think, the exception of Halifax, we have no poorhouse system, neither have we, as our American neighbors have, poor-masters. On the other hand, this country has not yet the class representing what is known in England as the squire of the parish, whose household feeds many hungry mouths; but we have many well-disposed, benevolent citizens, ready to relieve urgent cases of distress which can be vouched for by a responsible party. Relief of this nature, however, is outside the pale of the church; but, when the church is cognizant of it, the fact partially relieves the church funds.

Granted that the church's duty to the poor is to relieve distress, the question comes how this can best be done. An employment bureau might be formed in connection with every church which has any poor attached to it, and it would not fail to work well in the long run for the object in view.

In mediæval times, when the religious orders represented only

one church, charity was an easy matter to dispense, but, when that church became split into the various factions and the numberless divisions of to-day, its power in this respect ceased, and the work then fell into municipal channels. The city has become the executor of the church for three-fourths of the work which the church was instituted to accomplish, and what was heretofore regarded as distinctly Christian work is often handed over to men who have not the slightest trace of Christian principle. The moral influence of the church is withdrawn; and the care of the poor, together with finding employment for them, — a duty formerly discharged by the church, — is handed over to bodies over which it has no influence. For the partial employment of women who can sew, I would venture to suggest, though I shall probably by so doing draw down on myself the wrath of the ladies, that in the sewing circles of the various churches the church women who from time to time meet for the making up of garments should not themselves do the work, but should engage the services of poor and unemployed seamstresses under their own personal observation. Neither should any of the sewing circles, as I understand has been done, take in for the purpose of swelling their funds work which properly belongs to seamstresses depending on the needle for a living, the funds in the cases not infrequently being given to church purposes other than the poor fund. Let the church women take as many orders as they can get, but give the work itself to those in need of it, and so assist the employment movement.

THE DRINK EVIL.

ABSTRACT OF PAPER BY HENRY N. RAYMOND,

GENERAL SECRETARY OF THE ASSOCIATED CHARITIES, CLEVELAND, OHIO.

I have before me brief statistics limited to a single city, which show as clearly as figures can the criminal and pauper making effect of the drink evil. The annual report of the Cleveland police department for 1896 states that 13,491 arrests were made during the year, and that of this number 6,118 were for intoxication. This in a city with a population estimated at from 325,000 to 350,000. The director of the charities and correction department of the city government in his annual report gives drunkenness as the cause of most of the imprisonments.

There were committed to the Cleveland workhouse last year 3,348 persons. 1,915 of them were sent there because of excessive drinking. 3,229 acknowledged that at times they drank to excess.

There are some other items in the report which are of interest. For instance, one prisoner is reported as serving his sixty-ninth sentence. In all that number of prisoners there were only 263 females. The recommendation of the director and the superintendent that a hundred additional cells be constructed at once shows that drunkenness and crime are not decreasing in our locality.

From the annual report of the Ohio State Liquor League, in convention at Toledo last September, I gather the following: "There are in round numbers 1,900 saloons or drinking-places in Cleveland, or 1 drinking-place for every 159 persons." If the estimate had left out of the calculation the number of women and children, and had been limited to the number who vote at our elections, the number for each saloon would be greatly reduced.

I am told that in Toronto, a city that supports 210 places of worship, there are only 150 drinking-places, and this includes all of the hotels; also, that such restrictions are in force as to greatly lessen the bad effects of the drink evil.

The powerful influence of the liquor league is seen in the work of its State organizations. In every State where there is liquor legislation antagonistic to its interest, there you will find a State organization watchful of the legislatures, and ready through its

officials and agents to oppose every bill offered that in any way seeks to restrain, limit, or abolish the liquor traffic. The most experienced and able attorneys that money can retain or enlist to oppose anti-liquor legislation are secured by the members of the league. The venal legislator is labored with in many ways, and often successfully.

I have not before me statistics showing the amount of capital which is invested in the business, but I have here an estimate of the amount expended in the drinking-places of Cleveland which was made by a temperance organization. Counting 313 working days as the time when the saloons are open and at work, and estimating the average daily receipts of each saloon to be \$15, we have for the 1,900 saloons of the city a sum total of \$8,920,500 as the receipts for the year. This estimate of \$15 as the daily average of each one may be regarded as too high, but, even if we estimate \$7.50 as the daily average, cutting the foregoing figures right in two, we still have \$4,460,250 as the sum total for the year's sales.

It is claimed by temperance workers that the annual outgo necessary to do the work of the philanthropic organization of our city the past year was not far from \$200,000, and this they claim is largely due to the drink evil. A Cleveland city official recently said that more than one-half of the police force employed, and the annual amount expended in maintaining the force (\$347,730), was due to the same cause. It is also estimated that over three fourths of the expenditure for the city relief work was absolutely due to it. The Cleveland city infirmary plant alone for the indoor work of relief cost \$742,000, and the entire outgo for in and out door relief the last year was \$138,500. The number of applicants cared for was 13,902. Of this number 3,582 were heads of families.

Professor Pellman, of Bonn University, Germany, has for years made a study of drunkenness, and, when possible, has traced the habit back through many generations. He has tabulated biographies of hundreds of descendants from some original drunkard. To illustrate, a German woman died at the age of sixty, the last forty years of her life a drunkard, a thief, and a tramp. Her descendants numbered 834, of whom 709 have been traced by him in the local records from birth to death. He found that of this number 106 were born out of wedlock, There were 142 who were beggars, and 64 more who lived from charity. Of the women, 181 lived disreputable lives, and 76 members of the family were convicts. Of

these, 7 were sentenced for murder. The remainder were more or less addicted to drink.

A specialist stated in a recent temperance publication the result of his investigations. He showed that in 12 families which had been cursed by generations of drunkenness there were 57 children. His report concerning 45 of the 57 children is as follows: 25 died in early infancy. Of the remaining 20 that lived, 5 were idiots, 5 were epileptics, and the remaining 10 were either dwarfed in stature, in some way deformed, or were continual sufferers from inherited disease.

With such an array of facts and figures, showing in one way or another the pernicious effects of the drink evil, I think it is time for us to consider what, if any, are the efforts to hold in check the evil by the single or united efforts of persons and organizations in different lines of benevolent work.

The day nursery and kindergarten workers show that oftener than otherwise working women come to poverty and the necessity of hard and daily work for the support of themselves and children through the desertion or drunkenness of their husbands.

Concerning settlement work and its efforts in this direction, Rev. H. C. Havdn, of Cleveland, writes: "We have no plans as to the liquor traffic, except to study the neighborhood, try to change public sentiment, and work upon childhood and the home. It is easy to trace the connection of criminal poverty with this business. Bettering the homes of the poor and their environments will help childhood and the family to better health, contentment, and less craving for drink. But we make no head against the liquor traffic, as such, any of us, and we down the drink evil only in the individual that 'downs' it. In the present state of politics, what hope is there? We and all settlement workers are on the slow principle of leavening the locality, and bringing in a better sentiment."

To all who are desirous of studying the legislative aspect of the liquor problem, I commend "The Liquor Problem," the report of the Committee of Fifty on that subject, a duodecimo volume of something over 300 pages, published by Houghton, Mifflin & Co. of Boston and New York. The results of investigations that required over a year of hard work are given in this book.

The Law and Order League and the Ohio Anti-saloon League are two prominent organizations in Ohio that are trying to solve the

liquor problem by purifying the politics of the State and amending some of its liquor legislation. Superintendent Russell of the latter organization emphasizes the fact that his league does not hire lawyers nor detectives, nor try cases in court in the prosecution of the law-breaker. "Our State Board," he adds, "is a unit in approval of the opinion of Rev. Dr. Gladden, to the effect that it is preposterous that the people of a municipality should take up directly the enforcement of law when there is a legal method of keeping the public peace, and there are sworn officers to do this very thing.

"The province of our league," he adds, "is simply to stir up a public demand, which will compel the public officers to fulfil their obligations, to stand by them when they do their duty, and, when they fail in this respect, to endeavor at the next municipal election to elect those who will. . . . We believe that, where public sentiment cannot through such ways of work be brought to a pitch where officers will dare to do their duty, failure will also follow under the law and order plan . . . Attempts to usurp the functions and perform the duties of the municipal and county officers end in failure."

The enactment of the cumulative sentence law in Ohio was a good piece of legislation, but up to date for lack of enforcement has been useless to organized charity in its work among the poor. Mr. Akers, however, who is the present director of the city board of charities and correction, gives assurance that he will at once take measures to have the law enforced in its present form. A few years ago, when a member of the workhouse board of management, he saw the necessity of such a law, and since then has been a persistent advocate for the drafting and passage of one. He writes to me, in substance, as follows, concerning his reasons for the law's enforcement. The chronic drunkard will try, as he has never tried before, to cease his drinking, through a wholesome fear of the longer sentences that will now be given. The workhouse, when compelled to turn over part of the prisoner's earnings to the distressed family, will not be losers thereby, because the prisoner during his long confinement becomes a more skilful workman at brush-making. He will spoil less material, and will make more and better brushes. It will also be much better for the family, less pauperizing, and there will be less likelihood that they will suffer for the man's wrong-doing.

IX.

Outdoor Relief.

OUTDOOR RELIEF IN CANADA.

BY AGNES MAUTE MACHAR.

In Canada, as throughout the British Empire, we have been congratulating ourselves on the wonderful advance, material and mental, which the world has enjoyed during the last sixty years. Yet, with all our scientific and industrial progress, one spectre still haunts us that no scientific conjuring has been able to lay. Lazarus still sits at the gate of Dives, even amid the pomp and splendor of our Queen's Jubilee.

Raffling as the problem has proved itself, it behooves us to face it as best we can. "Blessed is he that considereth the poor." It is just consideration — fair, sympathetic, brotherly consideration — that is to-day most urgently needed. It is easy to bestow a hasty alms to relieve distress (or our own pain in contemplating it). It is not difficult, for some, to accept ready-made theories which would forbid, as "pauperizing," the exercise of even true and intelligent charity, and which, vaguely and superficially caught up, supply a convenient excuse to the selfish and the illiberal. It is not so easy, though more needful, to analyze and discriminate, to meet differing needs by differing methods, to watch opposite evils, and to devise the best way out of the dilemma that confronts us. There is at present so strong a reaction from the old habit of mere almsgiving, derived from a simpler past, that the social pendulum is in danger of swinging to the opposite extreme, so as to risk ignoring the true charity which, like mercy, "blesses him that gives and him that takes." But not all the political economy in the world can absolve us from the duty of "hearing the needy when he cries" and "dealing out our bread to the hungry," if that be the only thing we can do for

him. In a world where the children of one Father are made, as it would seem, purposely dependent upon each other for so many things, material help, given and taken in the spirit of true brotherhood, the spirit of Christ, should not necessarily be pauperizing to the receiver. If it seems to be so, it is because the receiver has been pauperized already. If the truth of our human brotherhood were fully realized, neither misfortune nor its resulting dependence could be regarded as degrading, whether in the case of the invalid of the home or of the destitute of the great family.

But the complexity of life often prevents the giver and the receiver of help from coming into that personal contact which promotes real sympathy. And the bestowal of alms, in the grudging and often contemptuous spirit in which a bone is thrown to a dog, is apt to have a degrading influence, though the fault may lie more with the giver than with the receiver. The old patriarchal relations of rich and poor have passed away forever, together with more primitive times, and we now deal with poverty more or less mechanically, through the medium of some sort of machinery. We regard the poor rather in the mass than as individuals. Since we cannot bring back the old simple plan of individual helping individual, — by far the best plan, if wisely pursued, — it is needful that we should give the more careful consideration to the causes and remedies of that perplexing mass of poverty which is, to so great an extent, the result of scarcity of work, but also too often of shiftlessness, improvidence, laziness, and intemperance.

How are we to deal with it, so that, while we relieve, as we surely must, the bitter stress of cold and hunger, we may at the same time raise, not depress, in the social scale, the objects of our care?

We sometimes hear it gravely maintained by those who should be able to take a wider view that only the "deserving" poor should be helped at all. Now, aside from the consideration that the most "undeserving" often have young and helpless families, whom we cannot leave to perish, they would have to be very undeserving to be worthy of capital punishment by starvation. Moreover, if modern scientific investigation teaches us anything, in this connection, it is that we must judge others relatively to the circumstances of their lives, — their heredity and environment. For, while it follows from the divine fatherhood and human brotherhood that all men are born with an equal birthright to the freedom of action

which belongs to rational beings, it is by no means true that all men are born equally free to follow the dictates of reason. Still less is it true that all are gifted with equal mental and physical powers or even with equal powers of discerning between right and wrong. More than this, evolutionary science teaches us that all living beings are subject to a law of degeneration or reversion to a more primitive type, when the influences are withdrawn which guided their ascent in the scale of life. In civilized communities it is not uncommon to find whole families thus lapsed into semi-barbarism. But among our poor, especially among those who have come to us from the Old World, we have many families of more or less degenerate stock. The degrading influence of their environment for generations has sent them into the world with weakened physiques, enfeebled minds, relaxed energies; and they are, in consequence, of an inferior moral type. Such unfortunates can no more help these characteristics than they can help the color of their eyes or hair. Shiftlessness, improvidence, lack of energy, tendency to dependence, even a craving for drink, are as certainly the result of their deteriorated constitutions as the energies, the foresight, the independence on which we are too apt to plume ourselves, are our heritage from ancestors moulded under widely different circumstances. When we add to such constitutional tendencies the influence of insanitary surroundings, precarious employment, seasons of semi-starvation, and too generally badly prepared food, we have to deal with an ever-increasing number of families already pauperized by nature, whose members, nevertheless, claim our earnest sympathy and uplifting aid. Shall we dare to stigmatize these degenerates as unworthy, when they are simply what heredity, environment, and our social system have made them?

In Canada much of the pauperism scattered throughout our communities arises from the influx of degenerate English emigrants. The extremes of heat and cold to which they are here subjected, and the extent to which they are usually obliged to depend upon charity from the time of their arrival, strengthen their natural tendency to pauperism. Add to this prolific source of poverty two others: (1) the tide of commercial depression which has overflowed this continent, paralyzing many industries and driving hundreds of men from the ranks of skilled into those of unskilled labor; and (2) what must be reckoned a permanent factor in our national life, the

inclemency of our winters, which almost entirely arrests outdoor work, and during several months of every year reduces the ordinary laborer to compulsory idleness, and those the very months in which nourishing food and fuel, expensive necessities of life, are most imperatively needed. Of course, it is easy, with the cheerful readiness we usually display in settling our neighbor's affairs, to say that John Smith should have saved enough from his summer's pay to tide him over the winter. Possibly he might have done so if, in the first place, he had had steady work all summer, and if, in the second, he and Mrs. Smith had been models of economy and good management.

We have in Canada no official system of outdoor relief and very little paid agency. Hitherto we have dealt with the problem of poverty provisionally, contenting ourselves with tiding over the necessities of the hour. Each city and town has adopted whatever means of relieving distress has seemed most practicable under local conditions. In some places relief is granted mainly from civic funds, but dispensed by voluntary agents, in some, a distributing agent is paid by the municipality, while the funds dispensed are supplied by individual generosity, in some, municipal funds are distributed by a paid official, while, in others, the funds devoted to poor relief are voluntarily contributed, with small occasional aid from civic sources, and the distributors are volunteers.

In Toronto, the Queen City of the West, where many benevolent institutions are maintained with exceptional generosity, a low estimate of the public and private expenditure for relief (chiefly private) is \$300,000. That this amount is insufficient to meet the actual needs of the situation is shown by the sad fact that recently there were in Toronto jail twenty-eight old people shut up with felons for no crime but destitution and helpless age. About \$17,000 was granted by the city council last year for outdoor relief, which was distributed chiefly by the managing board of the House of Industry, composed of leading gentlemen, by whom the entire city is divided into districts visited by unpaid male agents, who investigate the needs of applicants, and all able-bodied men, as a condition of receiving aid, are assigned a certain amount of wood-cutting or stone-breaking. There is, besides, the Toronto Relief Society, managed by ladies, who within a more limited sphere administer relief in case of need, and, with no small devotion, maintain an industrial depart-

ment for women, giving out needlework, for which a fair rate of remuneration is paid, and which is afterward sold, with some difficulty, owing to the competition of cheap goods in city shops. A relief officer is paid by the city but he simply receives applications, and sends the applicants to the proper quarters for relief. It is estimated that during last year more than eight thousand persons received aid, the proportion amounting to about one in every twenty-two of the population, which is nearly double the corresponding proportion in London, England. There are also the usual national and church relief societies. Complaint is made, as a matter of course, of "overlapping." On the other hand, it is maintained, by some of those who look into the matter in detail, that this "overlapping" amounts only to the supplementing by one society the insufficient aid given by others, especially in cases where families are large. There are also complaints that the same families are helped year after year. This is a universal complaint, but nothing else can be expected under present conditions.

In Montreal the city maintains a relief department in connection with the House of Industry and Refuge, whose board of management, an influential committee of gentlemen, includes representatives of the various national societies, who administer relief derived from private generosity, after due investigation, but without any labor test. There, too, an industrial work similar to that in Toronto is carried on by a committee of ladies, who furnish employment to about two hundred poor women, and encounter the same difficulties in disposing of the articles made.

In Halifax, outdoor relief is administered by a city official, but the fund is supplied by voluntary subscription, voluntary in the fullest sense, since it is unsolicited. As in Toronto, recipients of relief, if able-bodied, are expected to do a certain amount of work in return for the aid given.

In St. John, N.B., a very large almshouse receives a considerable proportion of the needy, who are employed in the work of the institution. Outdoor relief is given, when needed, from public funds, by the Almshouse Commission after strict investigation.

The prosperous city of Hamilton annually votes \$6,000 for outdoor relief, and pays an official to administer the same. Last year the amount was insufficient to meet the existing need, and a special collection was made in the city by a benevolent association of ladies,

in order to supplement it. The arrangement is not satisfactory, since the task of investigating applications is more than one man can accomplish.

In London, Ontario, the city grants relief in certain cases, and the Women's Christian Association also collects and distributes voluntary contributions. In St. Thomas and Belleville the municipal council grants annually a considerable sum for outdoor relief, the administration of which is intrusted to a committee of benevolent ladies. In Brookville, relief by the town is administered by a municipal committee.

In the city of Kingston the funds for outdoor relief are raised almost entirely by voluntary contribution and are dispensed by unpaid agencies. The St. Vincent de Paul Society cares for the Roman Catholic poor, and the City Poor Relief Association, managed by ladies, for the rest of the city poor. These ladies not only collect funds and visit the homes of applicants, but they attend in turn daily at their committee-rooms to receive applications for aid, which are then investigated. In order to prevent imposition, the committee includes representatives from church and other benevolent agencies, and, in the face of great discouragement, it maintains a small industrial department for giving work to poor women. For two or three years past a small grant of \$200 has been made by the municipality, which is divided between the two societies.

In the small town of Gananoque, near Kingston, the town council appoints one man to look after the few cases of need, and it supplies him with the necessary funds. This is the plan generally adopted by small towns and townships, where the demand for relief is only occasional, and where there is neither scope nor material for a special organization.

In our capital city, Ottawa, an official is paid a small salary by the city council. All applications for relief are referred by him to some one of the generous church societies, which care for nearly all cases of destitution. In exceptional cases he has permission to give what is required from the public funds. He also acts as supervisor of the potato patch or garden plot system, which, though it has been tried in other places, has been more satisfactorily worked out in Ottawa than elsewhere in Canada, possibly because of the special facilities offered, and also because of the earnestness with which it has been prosecuted. For an expenditure of about \$100 a return was secured

of produce worth \$700. Apparently, this plan only needs to be taken up with sufficient energy, in order to succeed under certain conditions, but it must be always somewhat uncertain and limited in its scope.

These representative examples sufficiently illustrate the diversity which prevails in methods of outdoor relief in Canada. There have not been lacking demands for a national system, which should at least possess the advantages of unity and of equalization of pressure of a burden which now weighs heavily on the benevolently disposed. Yet many thoughtful Canadians would deprecate the adoption of anything resembling the English poor-law system, which has produced, as we believe, so rank a crop of pauperism. For the touch of the State in administering charity is cold and lifeless. It is devoid of sympathy, which must be an element in any real uplifting force. Might not the State intervene in a far better way? To give work to the needy is a truer mode of helping him than mere almsgiving. But, although the lack of work is one of the chief causes of poverty, how is work to be provided for the relief of the unemployed? For charitable societies to attempt to solve this problem is like trying to make bricks not only without straw, but without clay. Municipalities, as a rule, will not face the question, for it means extra taxation, always unpopular with the tax-payers, and, even if they were willing to open public works for the purpose of helping the destitute, our severe winters would be a serious obstacle to success. Nor can business men be expected to form syndicates to devise work on principles of pure philanthropy. Yet, if we are wise, we shall try to find some means of stemming in time the growing tide of pauperism.

I believe that only the State can do it by establishing not centres of relief, but centres of employment. I ventured last winter to suggest, as a national jubilee-scheme, the provision of government technical schools for training boys in handicrafts, little, if at all, practised in Canada, which might in time relieve the congestion in both skilled and unskilled labor and that, in connection with such schools, bureaus of employment should be instituted where the unemployed might find work, and that those showing some aptitude for such handicrafts might receive instruction which might afterward be turned to good account. Since this suggestion was made, an article has appeared in an English periodical recounting the re-

markable results growing from the encouragement of similar industries in Europe, where they were instituted as a cure for agricultural as well as commercial depression. Since we suffer from both these forms of depression, we might profitably study a remedy which has proved so efficacious for both. In Germany it has been tried with signal success. The little State of Wurtemberg, for instance, was until recently purely agricultural, impoverished by over-cultivation, and its condition was deplorable. Since the development of these village industries, there is not a pauper in the whole kingdom. One industry is linen weaving, which is successfully carried on by hand looms, notwithstanding the competition of machinery, by a rural population engaged part of the time in agriculture. In Switzerland we all know how the industry of wood-carving, introduced during the present century, has increased the prosperity of the Swiss peasants. In Italy, Hungary, Austria, Bohemia, Moravia, the Tyrol, and even in Russia, such industries prosper. In the province of Moscow alone, forty-three different categories of village industries have been established. In certain congested districts of Bohemia the adoption of such industries in 1874 has resulted in transforming a poverty-stricken population into a prosperous one. Among the industries which have so materially relieved the pressure of poverty are leather stamping and embossing, glass engraving, cutlery, decorative work in iron, brass, and other metals, toy-making, ribbon weaving, button-making, wire and wicker work, hand-loom wool weaving, the manufacture of all kinds of small iron and tinware, wood turning, straw-work making, varnished and cardboard ware, porcelain painting, embroidery, and artificial flower making. These industries are greatly helped by the formation of village banks, which supply the small capital needed, and, being co-operative, the profits go to the people, and also by the establishment of technical as well as agricultural schools, which enable the rural youth to carry on their farm work with more intelligence and success. In the technical schools of Bavaria, boys are taught wood-carving, pottery and basket making, girls, plain needlework, dress-making, drawing, and book-keeping. If manual training is made a regular department of our public-school work, as it should be, in order to fit the larger part of our population for their life-work, this will form an excellent foundation for technical school work, in addition to its proved usefulness in training pupils in neatness and

accuracy, as well as in the important habits of diligence, love of order, patience, perseverance, and in that love of construction which, by inculcating respect for the work of men's hands, teaches at the same time the much-needed lesson of contempt for wanton destruction, and promotes a state of mind opposed to that of shiftless indolence.

A State system which should undertake thus to meet the need for relief by providing work for the needy could also take within its beneficial scope the perplexing question of the tramp. It is an anomaly in our Christian civilization that we have been able, on this continent, hitherto to do so little with and for this waste product of modern social forces, — a class of unfortunates whom we sweepingly mass together under an odious designation that seemingly excludes them from human sympathy, and leads us to treat them much as Orientals do their pariah dogs. Yet, while we send missionaries to India and Africa, and have some regard even for the "heathen Chinee," at least so long as he stays at home, it is surely worth our while to make an effort to rehabilitate these men of our own race, whom by our careless neglect we are brutalizing into desperadoes. Many of them have been driven into their present position by the stress of adverse circumstances, which have deprived them of a regular occupation, and forced them to roam from place to place, because there is literally no rest for the sole of their foot. The man without a local habitation is perpetually compelled to "move on." No one wants him anywhere. City authorities are afraid to make for him the provision which common humanity dictates, lest they should become unpopular as the result of "encouraging tramps." And so, no matter how hot, sore and weary, he must keep moving on like a modern Wandering Jew, till, perhaps, his miseries are ended forever by a hasty leap from a train on which he was stealing a ride or in the ashes of a barn which has served him for a temporary shelter. Driven from the cities, he becomes a terror to the isolated country folk, to unprotected women in lonely places; and thus, by our culpable neglect, we really keep in circulation an army of incipient highwaymen, desperate because destitute, and who feel that every man's hand is against them. It is time that this question was faced and dealt with for some purpose by the United States and Canada acting together; for, with such a long continuous frontier, it cannot be effectually dealt with by

either alone. The yearly loss of property caused by fire through the carelessness of tramps, not to mention the tragedies which from time to time startle us from our apathy, ought to convince our legislators that it is worth while to incur considerable expense in putting an end to this evil. Why should not the ordinary municipal police laws be made applicable to the entire country, so that destitute vagrants may everywhere be arrested in their vagrant career, those who will work provided with work in an institution until work can be procured for them elsewhere, and those who will not work sent to jail or to a house of correction, and there compelled to work? The tramp who is a vagrant through misfortune should be treated with the same humanity usually shown to other destitute persons: for, while the man who will not work should not eat, the man who cannot find work must not be left to perish by the way. Such labor bureaus as have been suggested might set the hopeful tramp to work with other unemployed men, and so not only save him as a citizen, but, by teaching him a new handicraft, put him in the way of earning a surer livelihood than before. By this means we might redeem our waste humanity from becoming a propagator of social weeds and thorns, and rid the country of a growing incubus and charitable people of the painful dilemma between the certainty of positive inhumanity and the risk of encouraging idleness and vice. Even the degenerate tramp should be judiciously cared for, and, when it is possible, guided into a better way.

In conclusion, I venture to offer some practical suggestions which should certainly help us in Canada to deal with the problems before us. -

1. That an effort be made to organize in every city and town a committee of thoughtful, public-spirited men and women for the purpose, not of actively relieving the destitute, but simply of giving careful consideration to the most practicable methods of finding work instead of alms for the unemployed. These might be designated "Friends of the Poor," or by any other name expressive of their aim.

2. That such committee, after ascertaining what sort of work is most practical in their several localities, should report to a conference at some central place, from which suggestions might be forwarded to our governments in regard to the formation of labor

bureaus and technical schools, should their establishment be found advisable.

3. That a strong representation be sent from this Conference to the American and Canadian governments respectively, asking that some united and effectual method be adopted for the suppression of the tramp evil, and the conversion of tramps, if possible, into respectable and industrious citizens.

If, by any such means, we can somewhat lighten the ever-increasing burden which poverty imposes upon the community, and add to the number of useful and self-respecting citizens instead of swelling the ranks of a pauperized and degraded class, we shall do the country one of the greatest services in our power to bestow.

OBSERVATIONS ON OFFICIAL OUTDOOR POOR RELIEF.

BY ERNEST HICKNELL,

SECRETARY BOARD OF STATE CHARITIES, INDIANA.

The legislature of Indiana in 1895 enacted a law requiring that all official outdoor relief given in the State should be reported quarterly to the Board of State Charities. The reports to the board show the name, age, sex, and nationality of every person to whom relief is given, the date, the kind of help given, and its value or cost.

The board now has a record of the operation of this law for one full year. Some of the facts and comparisons drawn from the mass of statistics gathered may be of general interest, since the conditions and influences prevailing in Indiana are in the main common to all States and communities. Indiana had a population, according to the United States Census of 1890, of 2,192,464, approximately the same as that of Massachusetts or Michigan. The following statistics, for the year ending Aug. 31, 1896, have been compiled from quarterly reports from more than one thousand township overseers of the poor. Relief given by organized charities in the cities is not included.

Number of persons aided during the year	71,414
“ “ males aided during the year	34,815
“ “ females aided during the year	36,499
“ “ times aid was given during the year	159,670
“ “ children sixteen years and under	33,983
“ “ persons sixteen to sixty, inclusive	27,847
“ “ persons sixty-one and over	6,697
“ “ families aided	13,401
“ “ white persons aided	67,945
“ “ colored persons aided	3,469
Nationalities :	
American	52,774
Irish	2,329
German	4,569
All other	11,742
Principal reasons for giving relief :	
Lack of employment	1,962
Sickness and burials	8,880
Old age	2,247
Widowhood and non-support	1,631
Insanity or idiocy	334
Blind, deaf, or crippled	1,613
Number given transportation	3,035
Occupation of those aided (heads of families only):	
Farmers	1,279
Housekeepers	1,972
Skilled trades	1,961
Clerks, agents, office employees	25
Professions	182
Laborers	9,173

*Proportion of Total Population Aided.**—Probably the most significant fact contained in these statistics is that, in a total population of less than two and a quarter millions, over 71,000 persons received official outdoor relief during the year, or an average of 1 in every 31 of the entire population of the State. The natural inference would be that in Indiana the agricultural and mineral resources are poor or are in the hands of monopolies, and the standard of living among the masses of the people low; that extreme poverty is common and wide-spread. The truth is, however, that the State is peculiarly rich in the amount and quality of its fertile soil, its

* The census statistics referred to in this paper are for the year 1890, while the statistics of outdoor relief relate to the year ending Aug. 31, 1896. The increase in population from 1890 to 1896 would slightly modify some of the proportions and percentages here given, were it possible to determine what that increase has been.

hardwood timber, its great beds of coal and stone, and its immense natural gas field. There is a notable absence of corporations or individuals of great wealth, and the natural resources of the State are in no instance in the control of monopolies. There are no great cities with congested populations, to which we may look for general or extreme destitution. Building and loan associations have done for Indiana what savings-banks have done for Massachusetts and other Eastern States. In 1896, 157,264 people were stockholders in building and loan associations in the State, and the total amount of their investment was \$38,695,147.70. These associations operate principally in towns, but have thousands of stockholders in the country districts. The number and value of mortgages is not excessive, transportation facilities are of the best, and markets for all manner of products are easily accessible. The average value of the taxable holdings for every voter is \$2,050. With all these favorable conditions existing, why has so large a proportion of the population received poor relief? Is it because of actual need, or is it the fault of the system of relief giving?

Outdoor Relief to Children.—It is noteworthy that 47½ per cent, or nearly one-half, of those who received aid from overseers of the poor during the year, were children sixteen years of age or under. We touch here upon one of the most obdurate and exasperating problems in the whole field of charity. What shall be done in the case of a family in which children are suffering from destitution because of the general worthlessness of their parents? Without the children the problem would be simple. The adults would be compelled to take care of themselves. How far are we justified in permitting children to lack comfortable food, clothing, and shelter, when to assist them involves the assistance also of their improvident or vicious parents? It is plain that in the distribution of outdoor relief in Indiana scores of thousands of dollars have been expended to maintain homes in which children are educated into pauperism. These children would be vastly better cared for, were those homes broken up and the children placed in the care of thrifty and well-to-do families, where they would receive, free from public expense, such training as would make them industrious and self-reliant. To solve the child problem would be practically to solve the problem of official outdoor relief.

Assigned Reasons for Aid Given.—The statistics under considera-

tion show the reasons assigned by overseers of the poor for giving relief in 19,882 cases. The reason for relief is shown in but 19,882 cases, while 71,414 persons were given aid because an entire family may be in destitution on account of a single cause. For instance, a man's illness may be the reason for giving aid to an entire family.

It will be noted that lack of employment was the reason for giving aid in but 1,962 cases, or 10 per cent. of the total number of assigned causes. The "hard times" which have prevailed for several years past might reasonably have led to the expectation that the percentage of relief due to lack of employment would have been much greater than these reports indicate. The natural inclination of applicants for aid to justify their plea by the statement that they cannot procure employment, and the tendency of relieving officers to justify their expenditure by citing reasons which appeal to the common mind, give the assurance, on the other hand, that the number of persons rendered destitute by lack of employment has not been underestimated.

In a very large proportion of the 3,035 cases in which transportation was given, a contribution was no doubt made to the tramp evil. It has long been the practice of township overseers of the poor in Indiana to ship away wandering mendicants, in order to be rid of the expense of supporting them, without regard to the actual place of residence of such persons or the rights of other communities to which they are sent. This is an admitted abuse, which has been the subject of much legislation but in the Central and Western States the laws designed to regulate the transportation of those who have no legal settlement in the communities in which they become public charges are of such an imperfect character as to be of little value.

Aid to the Foreign-born. The statistics of nationality, as reported, are too far from complete to serve as a basis for any exact conclusions. It may be broadly determined, however, from a careful examination of the figures, that the ratio of foreign-born persons receiving aid to the total number of persons aided is little, if any, greater than the ratio of foreign-born persons in the State to the entire population.

Percentage of Colored Persons Aided. — According to the reports of the United States Census of 1890, 2 per cent. of the population of the State of Indiana was colored. The reports of official outdoor

relief show that 4.9 per cent. of those who received such relief were colored.

Occupations of Those Aided. The township overseers' reports give the occupation of 14,592 persons aided. Reports of occupation refer only to heads of the families. The statistics upon this point are not complete. The figures given nevertheless demonstrate that the man or woman without a skilled trade is the first to require public assistance. Of the 14,592 cases in which occupation is given, 9,173, or 63 per cent., are classed as "laborers." On the other hand, the number of persons aided who had skilled trades was 1,961, or 13 per cent.

Amount of Relief as Related to Actual Needs. As official outdoor relief is now administered in Indiana, the amount of relief given in any community is not an index to the amount of actual poverty or distress in that community. To demonstrate this fact, it is only necessary to analyze the official reports. In a certain county, 1 person in every 13 of the population received aid from the township overseers of the poor in the year to which these statistics refer. Adjoining (and similar in topography, soil, climate, and character of population) is another county, in which but 1 person in every 208 received official outdoor relief. Although local conditions may account for a slight excess in amount of relief given by one of these counties, it is idle to claim that so great a difference is justified by any conditions of actual distress in one or prosperity in the other. The reports from which these statistics are drawn are honeycombed with inconsistencies hardly less striking than this. Great differences in the proportionate amount of relief given are to be found, not only between adjoining counties and between counties which, though not contiguous, are similar in almost every respect, but also between adjoining townships in most of the counties. Two or three illustrations must here suffice.

Take the group of wealthy, prosperous, and progressive counties in the west central portion of the State, composed of Tippecanoe, Montgomery, Boone, Clinton, and Carroll. The proportion of population receiving trustees' relief in these counties during the year was, in Boone County, 1 in 38; Carroll, 1 in 32; Clinton, 1 in 22; Tippecanoe, 1 in 18; and Montgomery, 1 in 16. In Tippecanoe and Montgomery Counties the proportion receiving township assistance was more than twice as great as in Boone County and about twice

as great as in Carroll County. These counties compose a compact body of fertile and highly cultivated land, with excellent transportation facilities, and with identically the same climate in every portion.

Descend from counties to townships. The eight townships containing the largest eight cities in the State gave relief in proportion to the population as follows: the township containing the city of Lafayette gave official outdoor relief to 1 in 11 of its inhabitants; that containing the city of Richmond aided 1 in 24; that containing the city of Evansville aided 1 in 24; that containing the city of South Bend aided 1 in 25; that containing the city of Fort Wayne aided 1 in 26; that containing the city of Terre Haute aided 1 in 30; that containing the city of New Albany aided 1 in 35; that containing the city of Indianapolis aided 1 in 59. The proportion of citizens aided in the city of Lafayette, which is one of the wealthiest cities according to population in the country, is more than five times as great as in the city of Indianapolis, and more than twice as great as in any of the other cities here mentioned. The city of Richmond, composed originally of a Quaker population, and still in many ways dominated by Quaker ideas of thrift and conservatism, has always been regarded, and undoubtedly is, one of the most prosperous and substantial cities in the State. Yet in Richmond 1 person in every 24 received official outdoor relief during the year.

Clinton County is one of the best agricultural counties in Indiana. Its largest city has not more than 8,000 population, and its soil is uniformly fertile and in a high state of cultivation. The population is largely of New England descent, and is thrifty and prosperous at all times. Clinton County contains fourteen townships. The proportion of population in each of these townships which received official outdoor relief in the year under consideration was respectively as follows: Centre township, 1 in 8; Washington, 1 in 32; Johnson, 1 in 35; Sugar Creek, 1 in 36; Ross, 1 in 39; Kirklin, 1 in 43; Owen, 1 in 43; Forest, 1 in 52; Michigan, 1 in 57; Warren, 1 in 63; Union, 1 in 122; Jackson, 1 in 141; Madison, 1 in 180; Perry, 1 in 182. Centre township, in which the proportion was 1 in 8, contains the city of Frankfort, with a population of possibly 8,000. No other town in the county contains more than one thousand population. The people of the different townships appeal to the overseers of the poor for relief as educated by previous over-

seers, and the overseers now in office respond to applications for aid according to their several dispositions.

Throughout all the State the conditions are the same: no uniformity, little or no investigation, little attention to common business principles, and no sane, deliberate, and shrewd inquiry into the actual needs of applicants or into the best methods of supplying those needs. The result is what might be expected,—a hodge-podge of loose business methods and official extravagance, in which the unfortunate and the impostor share alike, in which independence is broken down and pauperism and professional mendicancy are fostered, in which the suffering and distressed are humiliated by association with the fraudulent in the public mind, in which the exigencies of party politics and the demands of personal favoritism may be satisfied without detection, in which more than \$500,000 is annually expended of hard-wrung taxes, and in which there is no inducement to properly discharge the duties of the position, and no reward for personal effort. In saying this, it is not meant to intimate that the township overseers of the poor are a dishonorable body of men. They are good and bad, exactly as a thousand private citizens are good and bad. They work under laws loosely drawn and loosely interpreted. They succumb to customs which have prevailed among their predecessors for many years. They yield to pressure brought upon them by prominent members of their small constituencies. They are not paid a sufficient salary to justify them in giving to the duties of the office the time necessary for their proper discharge. They are burdened with a multitude of other duties, in addition to that of looking after the welfare of the poor. The criticism here made of their methods must be considered in connection with the numerous and serious disadvantages under which they labor.

He who attacks an existing order usually gains but an impatient hearing, unless he is prepared to propose a remedy for the faults which he points out. Knowing this full well, I am compelled to confess my inability to propose a system of official outdoor poor relief which would meet the countless demands upon it. As society is at present organized, I doubt the wisdom of absolutely abolishing official outdoor relief, although that method of disposing of the entire matter appeals strongly to me. If a cask leak from a thousand small apertures, the waste cannot be controlled. If the waste be only from

the spigot, it may be quickly and easily regulated. Under the present system of official outdoor relief in Indiana the public funds are wasting through a thousand channels. Would it be possible, by placing the administration of official outdoor relief in the hands of a few trained officers, so to regulate expenditures as to insure the benefits desired and at the same time to prevent waste and the fostering of mendicancy?

POOR LAWS OF THE UNITED STATES.

BY PROFESSOR CHARLES W. HENDERSON, UNIVERSITY OF CHICAGO.

Canon Barnett has called attention to the fact that, of all agencies for the relief of the poor, governmental agencies are by far the most important. The State assists more widows, orphans, defectives, prisoners, aged persons, and sick than all church and private persons combined. Therefore, the legislation which governs this vast expenditure demands our serious study. It reaches out the hand of help to the dweller in the most remote township within the national domain. It cares alike for the native and the foreigner, for white and black, and for every form of need and infirmity. As to this point Professor A. G. Warner, in his valuable book on American charities, makes the following remark: "In each commonwealth the fabric of the public charitable institutions rests upon the quicksands of the poor law, which few study and probably none understand." The present paper aims to furnish some data for the consideration of this difficult and complicated subject. It is based upon a careful comparison of all the statutory enactments, judicial decisions, and administrative interpretations of all the States and Territories of the American Union, so far as it has been possible to procure the necessary information in one of the best equipped law libraries in the United States. Mr. H. A. Mills, whose faithful, arduous, and efficient assistance has made the accomplishment of this task possible, will present a phase of the subject which I purposely omit. Additional details will be published later.*

*Corrections are solicited, and may be sent to the writer.

For American students it is needless to reproduce the forms of our local and general government. A single fact it is important to emphasize: Each commonwealth makes laws which deal with the matter of public relief (1) by giving sanction and generality to local customs, (2) by regulation of local administration, (3) by creating and conducting charities which belong to the commonwealth itself. The function of the federal government, save in the Territories and in the District of Columbia and in relation to immigration, is unimportant.

Dr E. Munsterberg declares that the entire field of the poor law is simply an exact determination of the personal relations of giver and recipient. All else is by the way. It relates to methods of administration, and does not belong to its indispensable content. Thus we exclude all private charity, save as regulated by law, all schemes for thrift and insurance, such as savings-banks, loan associations, and the like; and all purely protective legislation. So far as a person, by his own means or by the means of those connected with him or by private charity, is not sustained in life, public relief enters as a factor. The poor law decides two questions, who shall give and who receive. With this careful and exact limitation the subject is not quite so formidable as it would otherwise appear. Yet the difficulty of classifying the mass of material is very great.

I shall attempt to present in compact form the legal answers to the following questions. (1) Who is entitled to public relief? (2) On what political community does the burden of support fall? (3) What are the essential principles of administration?

A comparative view of our poor laws may direct the attention of younger or more backward communities to the experience of the more advanced and highly developed communities. Such comparison stimulates investigation, and thus leads to improvement. After this comparative study of the law as a whole, further examination of the legislation of the several States in detail is requisite, similar to that so well done by Professor John Cummings, of Harvard University, for Massachusetts and New York.* The genetic development of the law must be traced from its earliest to its latest stage. This latter attempt will not be made in the present article.

First. The Recipient. Who is entitled to public relief? The legal pauper must, for some reason, be unable to support himself;

* *Poor Laws of Massachusetts and New York, with Appendices containing the United States Immigration and Contract Labor Laws.* By John Cummings, Ph.D. Published for the American Economic Association, July, 1894.

for instance, because of infancy, illness, infirmity, defect, old age, or lack of remunerative employment. He must be without help from others naturally bound to support or aid him, namely, relatives within the prescribed degrees of consanguinity or affinity. He must be without property or income. Finally, he must have a "settlement," gained by birth in the district, or by residence for a stated term of months or years, or by sustaining the relation of parent, wife, child, or apprentice to some citizen who has a settlement.

Second The Grievance.—What political division is responsible for giving or withholding relief, where application is made for it by an individual claiming to fall within the above description of a legal pauper?

The political divisions liable to perform this duty are (1) the State, (2) the county, (3) the township, (4) the city.

1. The State regulates the public relief given by counties, towns, and cities. It stimulates, directs, prescribes rules, supervises, corrects errors and defects, and supplements local provision for relief. Legislation is permissive or mandatory. Sometimes it merely guides the impulse and stream of local relief. Sometimes it unites the resources of the commonwealth to provide large and costly institutions, which would too heavily tax the resources of a narrower territory.

In a few States the constitution requires the legislature to establish and maintain a system of pauper relief. Usually, however, the legislature is left free in this regard yet no State has entirely disregarded this natural duty.

Outdoor relief is seldom provided for by a State tax. In a few of the older States dependants without local settlements are designated as "State paupers," who are aided at the cost of the State treasury.

2. In most American States the county is authorized or required, as the case may be, to relieve and support the indigent poor. This is the prevalent system, although the New England States have always shown a preference for the system of more purely local relief by towns. New Hampshire has both town and county organization in pauper relief.

The county may discharge its duty directly or it may employ local officials for administration. These local authorities may be appointed for this purpose by the county authorities or they may be elected by the people. They sometimes have additional duties imposed upon them by law, relating to roads, schools, and other interests.

It is impossible to bring all the various existing combinations of local official responsibility under any single formula of expression.

In one group of States the county does not appear in outdoor relief, but this responsibility rests primarily upon the towns, those who have no local settlement being relieved at the cost of the State. Another method obtains in certain States where the town is ordinarily the burden-bearer, but paupers without a town settlement are maintained by the counties. In still other States some counties provide all outdoor relief, while in other counties it is furnished by the towns, and the law authorizes the counties to change at pleasure from one system to the other, either by a popular vote or by the act of the county legislature. In most States the county system prevails, and the burden rests upon this political division. The poor tax is a county tax. The direct almoners report to the county officials, and are in some degree under their direction.

3. In New England, where the town meeting has from early colonial times been the popular organ of control, it was natural that poor relief should be governed by it. These towns, however, guarded their privileges with jealousy, which compelled the State to provide relief for dependants who were denied rights of aid by towns.

In the South and West, where the pioneers lived in isolated homes, remote from each other, the county became the natural basis for relief. But the township organization offered a convenient instrument of disbursement. There is evident a tendency to lay this burden upon the town, since electors are more ready to scrutinize the methods of officials when they can see and feel the direct effects of the system. In Delaware the "hundreds" give relief.

4. Legislation recognizes in increasing measure the peculiar needs of cities, and it permits or enjoins them to assume the burden of their own poor.

Third Administration of Relief. We come now to the consideration of the more complex question, By what agents and methods is public relief given?

1. OUTDOOR RELIEF.

By the State. Where the town system prevails, and where paupers without local settlement are treated as State charges, relief to State paupers is administered by the town authorities, and the cost of the same is reimbursed from the State treasury.

In Massachusetts the State Board of Charities, through its several departments, has charge of the poor in the State almshouse and workhouse and of children placed in families, also of the sick State poor and of State poor temporarily aided by town officials. This board audits the accounts of towns for aid granted to the sick who have no settlement, to the aged and others who cannot be removed to a State almshouse, to paupers requiring only temporary aid, and to foundlings and destitute infants. In New York the legislature appropriates funds for the relief of State paupers, arranges with local authorities for their distribution, and the State Board of Charities supervises the accounts as well as the work.

By the County.—An interesting difference must here be noted in the different conception of the relation, in different States, of poor relief to the judicial and executive branches of local government. In some States the supervising authorities are judicial, and in others administrative. They are, for example, judicial in Nebraska (justice of the peace), Idaho, Utah, and Oregon (county courts), Georgia (ordinary), and Tennessee (county judge). Commonly, the officials belong to the administrative department—for example, in New York a board of supervisors, supervisors in Mississippi, supervisors of the poor in Michigan, county supervisors in California, and county commissioners in Indiana, Minnesota, North Dakota, South Dakota, Montana, Colorado, Arizona, Nevada, Washington, and Florida. It is usual to give to these county authorities power to levy a special tax for the benefit of the poor, by way of both indoor and outdoor relief. In some States they appoint the local almoners. In Michigan the county supervisors appoint the directors of the poor.

By the Town.—Where the town system pure and simple is in vogue, the officers are elected, and report to the town meeting. It is their duty to investigate cases of distress and to provide suitable relief. They must keep records, which are open to the inspection of all citizens.

Under the county system the township officers bear various titles,—trustees, overseers, auditors, agents, commissioners. They are sometimes elected, sometimes appointed by the county authorities; and they report to the county officials.

It is desirable that legislation should be had requiring transcripts of all records of pauper relief to be forwarded to the State boards of public charities, for by no other means can we ever hope to secure

reliable statistics of outdoor relief. From this point of view the methods of Massachusetts, Ohio, Indiana, and Michigan, may be studied with advantage.

The mode, quantity, and kind of relief are rarely prescribed by law. Outdoor relief is expected to be temporary. The legal presumption is in favor of the maintenance of a permanent pauper in the poorhouse. But the facts of administration by no means always agree with the law in its letter or in its spirit.

Outdoor relief must be in kind, not in money. This is an unwritten rather than a written law. It is, however, legally obligatory in Minnesota. The details are left to the discretion of the almoner.

2. BOARDING OUT.

In many parts of the country, especially where the population is sparse, there is no almshouse. This may be due to the fact that there are too few paupers to justify the expense. If paupers are homeless and helpless, they need the surroundings of home life. From early times this condition has been met by boarding out such paupers,—a method which has been approved and authorized in the statutes of many States. The county or town officials enter into a contract with a farmer or other person, who agrees to care for the paupers who may be assigned to him for a fixed sum, per capita or in gross. In making this contract, the value of the pauper as a laborer is occasionally taken into the account. In some States, as in Oklahoma, Nebraska, Indiana, and Ohio, the law stipulates that this method shall be employed until a poorhouse is provided.

Binding out is a practice not essentially different from boarding out. It is more suitable for children and youths. In some States idle and dissolute beggars or vagrants may be bound out to persons willing to employ them. In Maine, New Hampshire, Vermont, and Rhode Island it is provided that their earnings shall be applied to the support of their families.

3. ALMSHOUSES AND WORKHOUSES

The alternative of outdoor relief is the poorhouse. The statutes evince a slight preference for indoor relief, but the selection of the method to be adopted in each individual instance is generally left to

the discretion of the local authorities. In theory the poorhouse or almshouse is a workhouse where it is expected that every inmate shall earn his living by his labor in so far as his strength permits. Naturally, the law takes no notice of the practical difficulty of securing sufficient labor from paupers, the great majority of whom are immature, aged, crippled, ill, vicious, or possibly criminal.

Reference has been made to a class of paupers known as "State paupers," for whom provision must be made in institutions, where outdoor relief is impracticable or undesirable. Massachusetts maintains a State almshouse for State paupers, which is governed by trustees appointed by the governor, and is supported out of the State treasury. New York selects fifteen county almshouses, and supports its State paupers in them by agreement with the county officials as to terms and conditions.

Statistics show a steady increase in the number of county almshouses. The most common rule of law is to authorize county officials to purchase land, erect a building or buildings, and appoint a superintendent to manage the institution. In some States the county farm is leased to the highest bidder, or some other contract is made with him, by the terms of which he is granted permission to appropriate to himself whatever he can make out of the farm and the labor of the pauper inmates.

We have already seen that, where the number of paupers is small, it is often more economical to contract with some farmer or farmers to care for paupers at a stipulated rate than to purchase a county farm and provide an almshouse. Under this system the farmer's home is really converted into a poorhouse on a small scale. He is sometimes clothed with quasi official authority, which enables him to compel the paupers under his care to perform such labor as is possible for them.

Where townships are responsible for their own settled paupers, they may be legally authorized to send them to the county farm, paying to the county whatever may be established as the rate of compensation for town poor so supported. Towns and cities are sometimes authorized, on the other hand, to provide poorhouses of their own, and to require dependents to accept relief in them.

With respect to the admission of inmates, legislation is usually limited to the determination of the officer authorized to grant the necessary certificate to enable the keeper in charge of an almshouse

to receive and retain a pauper committed to it. It is very desirable that the terms of admission should be exactly and carefully defined, in order to prevent the almshouse from becoming a snug harbor for vagrants, and in order to turn away from it children, the feeble-minded, and the insane, who can be more suitably cared for elsewhere.

The employment of inmates is expressly required by law in many States. In some States, counties are authorized to establish stone-yards, wood-yards, and other labor tests. The difficulty of providing suitable occupation for paupers is very great, especially in the Northern States, where the winters are long and severe and the ground is frozen for several months. As this problem is worked out locally, the successful results of experimentation will no doubt gradually be reflected in legislation. Meanwhile the experience had with the German, Dutch, and English colonies of workingmen, requires to be carefully studied by legislators; and tentative experiments should be made in a similar direction. It is notorious that idleness is the curse of our existing poorhouses in every portion of the land.

It is important that discharges from the poorhouse should be legally controlled. The general opinion embodied in law seems to be that, the sooner a pauper leaves the public institution, the earlier will the tax payers be relieved of the burden of his support, and that therefore we ought to place no obstacle in the way of his going. The silence of the law permits paupers to discharge themselves, so that, when the birds return in the spring and the wheel barrows begin to creak in the lane, these migratory jail birds move forth, singly or in groups, to frighten farmers' wives, beat their way on railroads, and beg from door to door. Frequently imbecile women make use of the almshouse periodically as a maternity hospital, and then go forth again unhindered, to become the irresponsible prey of their own passions and of the passions of vicious men. Evils such as these call loudly for proper remedial legislation. Vagrants must be provided with work, and if reluctant to work, compelled to labor for their own support, — an end which can be accomplished only by sentencing them to compulsory labor in a workhouse, rather than in an almshouse, for a definite or indefinite period.

4. SICK PAUPERS

Two general methods of caring for paupers are prescribed by our laws, which correspond respectively to outdoor and indoor relief, namely (1) medical attendance at their homes by physicians paid for this service from the public treasury, and (2) medical attendance in some hospital or infirmary owned or subsidized by the community.

It is usual to appoint a county or city physician, who is paid from the rates. His salary may or may not be fixed by law. Ordinarily, it is determined by agreement with the local authorities; but in Pennsylvania the statute fixes it at \$300 per annum, and in Nebraska at \$200.

In South Carolina and Texas the town or county is authorized to provide an infirmary in connection with each poorhouse. In New York, Ohio, and many other States, special authority is given to cities to erect and maintain hospitals. Or the State itself may, as in Connecticut and Mississippi, make appropriations for the support of hospitals, reserving to itself the privilege of sending to them the indigent sick. Michigan maintains a hospital in connection with the medical school of its State university, and the poor are sent to it from the counties. Pennsylvania maintains a number of special hospitals for miners in the coal regions of that State. In that and in other States it is provided that States, counties, or cities may contract with private hospitals for the care of the sick poor at a fixed sum per patient. Or the law may provide that municipalities shall have and exercise an option whether to maintain hospitals of their own or care for the sick poor in private hospitals under contract.

5. RELIEF OF DEPENDENT CHILDREN.

The laws vary greatly in respect to the scope of the protection given by them to dependent and neglected children. Massachusetts is a type of the most extended assumption of parental duties by the State. All children under fourteen years of age who have no local settlement become the wards of the State, if they are public charges, are neglected or cruelly treated, are not educated, or are exposed to vicious example. The towns care for their own dependent children.

Statistical inquiries show a great deal of diminution of the number of children in poorhouses. Public opinion is rapidly crystallizing in opposition to this barbarous custom, and this opposition is expressed not only in the private care of dependent children, but in legislation. The following States deserve to be placed upon a roll of honor as having enacted laws prohibiting the placing of innocent youth in contact with confirmed paupers and vagrants. Separate provision is made in Massachusetts for all under the age of sixteen years, except infants with their mothers; in New Hampshire for all between the ages of three and fifteen, except those of unsound mind, in Connecticut for all between the ages of two and sixteen, after a home has been provided, in Rhode Island in New York for all children except the crippled; in Pennsylvania for all except defectives, in Michigan, in Indiana for all except infants, in Missouri for all between the ages of five and sixteen, except defectives, in Minnesota for all between the ages of two and fourteen, in Maryland for all between the ages of three and sixteen, except defectives. Ohio also has a place upon this roll of honor. Possibly some States which ought to have been here included have been overlooked, although care has been taken to make the list complete. The silence of the law in other States is ominous, for it implies that local authorities have the power to neglect one of the plainest duties of humanity.

Massachusetts boasts an infant asylum and an elaborate system of placing children out in private homes. New Hampshire cares for children in private institutions, having regard in their commitment to the religious belief of their parents. So does New York. Rhode Island has a State home and school. New Jersey makes use of private homes, not sectarian, and pays for the support of each child at the rate of \$1.50 per week. In Pennsylvania counties are authorized to build children's homes, which must not be in the vicinity of poorhouses. Michigan, Minnesota, and Wisconsin have State public schools and a placing out system. Indiana, Ohio, and Kansas authorize subsidies by counties to private homes for children. Montana has a State institution for children. Colorado has a State home for dependent children and another for foundlings and orphans. West Virginia, South Carolina, and Maryland subsidize private institutions. In North Carolina the county commissioners have power to establish county children's homes.

A good home, with genuine family care, as all are agreed, is better than the best "institution." Four methods of placing dependent children in families have been recognized from an early day in our statutes, namely, (1) adoption, (2) binding out, (3) placing out, and (4) boarding out.

1. Adoption is the method which corresponds to personal attachment between a child and its foster parent. It often results from the simple fact of living together, begun under one of the other methods of placing out. In order to secure possession of children to their foster parents, various methods of transfer of parental authority and responsibility have been authorized by law. The overseers of the poor, who are official guardians of dependent children, may consent to their adoption. Or the parents of such children may give similar consent. Or, where private charitable corporations are the legal guardians of children, consent may be given by such corporations. In all cases the deciding authority is the local court, and adoption is authenticated by reference to the judicial record in each case.

2. Binding out is a method which corresponds to the conception of a business contract. A farmer or manufacturer agrees to support, clothe, and educate a child, with the express understanding that the youth is to render a return for his support up to a certain age in labor. Apprenticeship is still recognized by law, but it is in less common use than formerly, owing to the introduction of machinery in nearly all modern industries. Under the factory system but a short term of apprenticeship is requisite, after which an employee is qualified to earn wages. This opens opportunities for boys which render them unwilling to serve out their time.

3. Placing out and boarding out are methods which arise from the necessity of providing for a temporary home at least for certain wards of the community. To avoid the evils incident to life in large institutions, where adoption is impracticable, the authorities are empowered to make contracts with private families for the maintenance and education of dependent children.

4. Placing out is usually without cost, and is relatively permanent. Boarding out is for a fixed sum, and the relation formed is of a less permanent character.

6. DEPENDENT DEFECTIVES

Three purposes control public provision for defectives, — education, public health, and public security. The blind and the deaf are often classed with the defective because they suffer from the defect of a sense, not that it is intended by this expression to imply that there is in them any defect of intelligence or, if trained, of the power of self-support. This characterization has been objected to, but it is impossible to discuss the question of the duty of the State toward all persons who require some form of special care, at public expense, without including them. The educational factor is dominant in their case. In case of the insane, the epileptic, and the feeble-minded, the educational end is subordinate, while health and security are dominant factors. The purpose of care for inebriates is not yet clearly defined in the social consciousness, and this mental confusion displays itself in incongruous legislation.

The States have relieved the local governments from the chief burden of the education of the blind and the deaf and of the care and treatment of the acute and dangerous insane. A narrow territory is not able to support a large institution. The State can secure a higher order of ability for the treatment of these difficult forms of misfortune. Classification would be impossible in small institutions maintained by counties or towns.

• *The Blind*. — The governing principles with reference to legislation on behalf of the dependent blind are as follows: (1) All children are entitled to an education and preparation for life. The free public school must be open to all, rich and poor. (2) Bodily infirmity should be no bar to the enjoyment of the advantages of the public-school system. If ordinary methods of education fail, other alternative methods known to science should be provided. (3) No child can legally be excluded from the public school on account of the poverty of its parents. Therefore, in order to secure school privileges for indigent children, they must be given such assistance as they require. This brings the dependent defectives within the scope of the poor law. (4) State institutions are more suitable for defectives, because there are too few of them in any town, or even in a single county, to make the maintenance of separate institutions for their benefit economical.

In nearly all the States the cost of board, tuition, and other inci-

dental expenses of the indigent blind, while receiving an education in a State institution, is borne by the State, while that of transportation and clothing is usually charged to the county or town in which the pupil has a settlement. In Connecticut and Rhode Island the cost of clothing and transportation is also paid by the State. In North Carolina the county pays, and in Delaware payment is made from the school fund. In some States the number of years during which a blind person may be retained in a State school at public expense is limited by law, in others not. The laws differ also as to the age of admission to a State school in different States, the general principle being that persons of school age are eligible.

The Deaf. The same purposes and principles regulate the social treatment of the deaf which govern that of the blind, as just stated. Provision is made for payment by the parents or relatives of blind and deaf pupils in State institutions, where the parents are in a pecuniary condition to do so, in a number of States. In others the institutions are free to all citizens of the State without exception, as are the public schools.

The Insane.—The admission of insane persons to almshouses is a recognized defect in the legislation of many States, and it is everywhere liable to gross abuse. The famous Wisconsin plan must not be confounded with almshouse care of the insane. It is a system of local care of the chronic and harmless insane under the State regulation and supervision. With the consent of the State Board of Control, counties may establish county insane asylums, but not otherwise. The State Board has power to pass upon the architectural plans, as well as upon the location; and, if not satisfactory, its consent will be withheld. For each insane patient maintained in a State hospital the county from which he is committed contributes \$1.50 a week toward his or her support, and, on the other hand, the State pays \$1.50 per week for the support of each chronic insane patient in a county asylum.

In a past age the insane were popularly regarded as dangerous creatures, "madmen," who had to be restrained, in order to prevent them from inflicting injury upon themselves or others. For this reason it was natural to confine them in prisons. But the progress of science and philanthropy has slowly modified public opinion in this regard, and the law has been correspondingly amended. The correct view is now commonly accepted,—that the insane are simply

sick folk, whose nervous disorder requires special hospital treatment. The insane are, as a rule, no longer liable to be sent to jail, although, where detention hospitals are not provided, the jail may, without express legal permission, be used as a place of temporary confinement for dangerous lunatics. The law in Connecticut forbids such detention under any circumstances. Maryland permits the keeping of insane persons in jail not longer than ten days. Virginia, West Virginia, and the Territory of Oklahoma permit their confinement in jails, "if there is no room for them in the asylums." There ought always to be room for them in hospitals and asylums; but, unfortunately, proper provision for the insane does not keep pace with their rapid accumulation in custody.

Our statutes still reveal, with the proverbial conservatism of legal conditions, a fading reminiscence of the ancient superstition as to the criminality of insanity. The insane are still "tried" before a judge, and sometimes before a jury, as if they had committed a criminal offence; and the procedure in inquests in lunacy too frequently suggests a presumption of responsible wrong-doing. This is more than a mere question of phraseology. Penalty attaches to a voluntary anti-social act: insanity is disease. The statutes should make this distinction so plain that the prison may be terrible to offenders, while the hospital is recognized to be a solace and refuge for the unfortunate. There must of course be legal procedure and solemn forms of examination of alleged lunatics, in order to protect the innocent against spite and greed and the public from imposition. In some States the courts commit the patient to a hospital upon the certificate of one or more physicians. In others a jury is either required or may be demanded. A few States — notably, Iowa — provide for the creation of permanent commissions in lunacy.

The laws of Massachusetts, Michigan, Minnesota, and Virginia, provide for boarding out the dependent insane who are quiet and harmless.

The dependent insane may be supported by the State, the county, the town, or the city, according to their settlements. The common rule is for the State to pay the cost of maintenance, while the municipality provides for the cost of clothing and transportation. Provision is usually made for collection by the State of the cost of board and treatment from the friends of patients who are able to pay for the same. In a few States — for instance, in Illinois — no public

often pay actively to receive payment for the care of patients in inside hospitals. It is sometimes claimed that by requiring such payment the benefit of State institutions could be extended to many who now languish in a mad-house and in many curable cases for whom there is now no room in these institutions.

The Feeble-minded. The progress of science and the wider diffusion of general information have compelled a degree of recognition of the characteristics and needs of idiots and imbeciles which begins to find expression in legislation. The majority of the members of this helpless class are cared for at home. But adult idiots are permitted to go at large, like derelicts drifting in the channels of commerce, obstructing travel and endangering life. Recent legislation reveals a tendency to regard the feeble-minded as educable and capable of being qualified by suitable training for the ordinary pursuits of life. This is an error. But it should be the aim of every advanced Commonwealth to maintain at least a custodial department for the large number of imbecile youth who are organically incapable of being trained for competitive careers. The following States have provided special institutions for the care of the feeble-minded: New York, New Jersey, Pennsylvania, Ohio, Michigan, Wisconsin, Minnesota, Indiana, Illinois, Iowa, Kansas, Nebraska, California, Kentucky, and Maryland. Proper subjects are sent from Delaware to the Pennsylvania State institution for idiots. Arizona commits idiots to her asylums for the insane. New York has a custodial home for unteachable idiots and an asylum for feeble-minded women. Several State institutions maintain both educational and custodial departments.

Epileptics. The epileptics have not yet come to be generally recognized as a distinct class. Many serious cases of epilepsy are treated in hospitals for the insane, where they are an alien element. Separate institutions for epileptics are maintained at State expense in Ohio, New York, and Massachusetts. Maryland, Indiana, Michigan, Wisconsin, Minnesota, and California are moving in the same direction.

Inebriates. American legislation relating to inebriates touches the criminal law on one side and the pauper law at the other. Massachusetts in 1895 provided a State hospital for dipsomaniacs, the support of which is on the same basis as that of the State hospitals for the insane. In Vermont, inebriates may be committed to in-

stitutions as insane. Pennsylvania permits the institution of county inebriate asylums in connection with county workhouses. Those must pay who are able to do so, but indigent inebriates committed by the court are supported at the cost of the county. The term of commitment is from six months to two years. In Michigan, judges may commit inebriates to some suitable institution for treatment for a period of thirty days, at the cost of the county, if indigent. In Wisconsin, inebriates and persons addicted to the use of opium, chloral, etc., may be treated at the cost of the county, provided that the expense of such treatment shall not exceed \$130. Minnesota sets apart a ward for inebriates in a State hospital for the insane, and county judges may send drunkards to a Keeley institute, provided that the cost of treatment shall not exceed \$100. In Kansas, drunkards are treated as if insane. In South Carolina, they may be admitted to the hospitals for the insane as pay patients only. In California, certain counties, having reserved lands, were authorized by an act passed in 1895 to establish county inebriate hospitals.

7. BURIAL OF THE DEAD.

The poor laws do not in all cases specifically provide for the burial of the poor, but attendance to this social duty is generally understood to be a legal function of overseers of the poor. "From the cradle to the grave." A merciful State, whose statutes are an imperfect human attempt to imitate the divine mercy and sacrifice, guards and helps its weaker members, in response to a growing realization of the principle of a common brotherhood resting upon a common sonship of a Divine Father. The most tedious and technical legal details bear within them, therefore, a religious significance.

THE ABOLITION OF POVERTY.

BY REV. S. S. CRAIG, CANADA.

In a social organization based on justice there would be only one class of people requiring charitable support, that is, those who are physically or mentally incapable of providing for their own needs. In society, however, as organized at the present time, there is another class claiming the sympathy of the charitably disposed. This is the class of people who, while able and willing to provide for themselves, are prevented from doing so by statutory enactment.

Can poverty be abolished? The second type of poverty can be abolished as sure as God is the author of this universe, and that as soon as men are willing to follow the light of easily accessible truth. And, as to the first type of poverty, it can be reduced to an insignificant minimum. The remedy for the obliteration of the second and the reduction of the first is not sentiment, but truth; not charity, but justice. The problem of poverty is thought by many to be incapable of solution. This is a great mistake. Looked at in the rough, I admit it does seem formidable, but, when reduced to its true proportions, it is vastly simplified. You will all agree to the following concessions, and, by doing so, we cut the problem down to the comprehension of a school boy.

(1) It will be readily conceded by every intelligent person in this audience that existing poverty is not attributable to the "niggardliness of nature," to use the expression of J. S. Mill. Malthusianism is a back number. This concession brings the problem out of chaos into cosmos.

(2) It will be granted that the poverty of to-day is not resultant from the inability of labor to produce wealth, provided it only is permitted to do so.

(3) It will be conceded that the poverty of to-day is not the result of a lack of industry on the part of those who are suffering. Labor is not refusing to go to work. It is clamoring, beseeching, praying God and man for an opportunity to work.

(4) It must also be conceded that, if the laboring classes as a whole got their rights in existing wealth, there would be little or no poverty among them; but there would be considerable poverty

among millionaires, bankers, money-lenders, legislators, political economists, lawyers, and conventional ecclesiastics.

(5) In seeking for a solution of the problem of poverty, it must be conceded that all men have an equal right to life. Mere sentiment, unsupported by hard facts, must be set aside as irrelevant. We must follow the path of enlightened reason, of eternal truth, and of unflinching justice. This means that, when legal rights come into conflict with moral rights, the former must go.

You see now to what small proportions our problem is actually reduced. We have granted God's provision and man's ability. How to bring God's provision and man's ability together is our simple task. God's provision is in the land. How can this provision for man's material wants be made accessible to labor? The first obstacle we meet here is the existing system of land tenure which permits private property in land. This is the devil's Gibraltar. That this iniquitous system keeps God's children from his rich provision for them is a fact clear to every observer. Sometimes the legal owner of land sees fit to keep his land entirely out of use, holding it for speculative purposes. At other times he will allow labor the use of his land on condition that it give him a share of the product, as when the Duke of Hamilton in Scotland gets a royalty of thirty-five cents on every ton of coal mined on his estate, while labor only gets eighteen cents. This system of absolute exclusion and of conditional use, as the landlord may please, is in direct violation of the purpose of God and of the moral law which embodies that purpose. I want to propose to-night a system of land tenure which will make it impossible for any man to hold land out of use which society requires, and which will make it impossible for any man to charge his fellows for the privilege of access to natural opportunities. We claim that all this and much more would be accomplished by the simple act of taking land values from year to year for public uses. In other words, we propose to put economic rent in the public till, by taxing land values apart from improvements and remitting all other taxes. This system of taxation commends itself to every thinking man for the following reasons —

(1) Because it provides a method of meeting the expenses of government which will not require one dollar to be taken from labor or capital. The present method of taxation not only takes all the expenses of government from labor and capital, but a great deal more besides. Canadian labor and capital, and especially labor, in

order to provide the late government with a revenue of \$38,000,000, was obliged to pay into the hands of monopolists \$60,000,000, and the burden will be very little lighter under the present government. Land value is not produced by labor, but by the organization of society and increase of population. It is highest where population is densest, that is, in cities,— and lowest where population is thinnest, that is, in the country. This would greatly reduce the taxes paid by farmers as users of land, while as laborers and capitalists they would not pay a dollar.

(2) By giving to each man the full product of his labor and putting land values in the public till, we would preserve the balance between production and consumption which is the condition of the normal stability of prices and wages, and would place each of these in its proper category. Here lies a distinction which the current political economy does not properly recognize, as it reduces labor to a marketable commodity. Right here lies the immediate cause of "hard times," and consequently of involuntary idleness and poverty. By letting rent go to landlords and then raising a revenue by indirect taxes, you strike two fatal blows at the consumptive power of the masses, and this reacts on production, curtailing it in every direction. If twenty-five per cent. of the product of labor is confiscated by government for revenue and other purposes, this means that the consumptive power of labor is going to be reduced twenty-five per cent., that is, that we shall have overproduction. The masses would like to wipe out the surplus, and thus keep up the demand for fresh goods; but they have been robbed by the government of the only means they had of making their desire effective. Thus, owing to so-called overproduction, which is really under-consumption, manufacturers begin to compete for orders, with the result that there is a fall in prices, and on the heels of this comes a fall in wages, still further reducing the consumptive power of labor. Hard times become chronic, and poverty becomes prevalent. The cure is simple and infallible, the confiscation of rent. To neglect the restoration of the economic equilibrium by taxing rent to the full, and go on building tariff walls, bonusing railways, and subsidizing fast steamships, is simply to deceive the people and aggravate the disease.

(3) This method of raising a revenue conforms to all the requirements of the canons of taxation, while the present system violates every one of them.

(4) The remission of all taxes but that on land values would give far greater security of possession to the user of land than the present system. Under the present system, which professes to give private property and land, the farmers of Ontario are losing their farms. Under the system I propose it would be impossible for an industrious and intelligent man to lose possession of his land except through some calamity.

(5) This system of land tenure conditioned on the payment of rent into the public till is eminently just. This is the very heart of the whole problem, not only of economics, but of ethics. It is the impregnable stronghold of the new school of political economy. Let us not be sentimental here. Let us not be any longer bound by the fetters of traditionalism. Remember that to-day civilization is being weighed in the balances, and is found horribly wanting. To sentimentalize, to equivocate, or to delay is to invite destruction. We cannot afford to give any weight, if we would be scientific, to the plea of private property in land, which the law of God forbids. Let me here call your attention to a distinction which every man is supposed to make, but which, as a matter of fact, very few make. It is the distinction between legality and morality, between man's decree and God's decree, between that which is mutable and that which is immutable. We use the word "right" very loosely. A given act may be legally right, while it is morally wrong; or it may be morally right, when it is legally wrong. Private property in land illustrates this antagonism. Look at the facts in the light of this syllogism, and see if I am not right. All men have an equal right to life. All men derive their subsistence from land. Therefore, every man has an equal right to access to land. When you give a man private property in land, you give him the right to collect the unearned increment,—that is, the rent, and, when you do this, the equal right to life of the man who must use that land is infringed. And, when he is not allowed to produce a dollar's worth of wealth without paying some land-owner for the privilege, his freedom is gone, he is a slave. Free land is the condition of free men. The right of ownership in land is a legal right which violates an inalienable moral right, and he who denies this moral right is not a truly moral man. Such a man ignores the very soul of the moral law. You see we stand on a rock basis of eternal truth, which neither criticism nor legislation can ever destroy; and on that basis we would build the social structure broad and high, while orthodox political economy and orthodox theology insist, to

their own shame, that the social structure shall be built on the sands of mere conventionalism. Well, depend upon it, the winds of cyclonic revolution are beginning to blow, the fountains of the great deep are beginning to break up, and the windows of heaven are opening, and, where the destructive powers of the infuriated Demos will rest, God only knows. I am not surer of anything in existence than I am of the ethical soundness and immutability of the principle which requires the exclusive taxation of land values for public uses.

Let us now come more distinctly to the economic side of the problem. How would the taxation of land values affect the production and distribution of wealth? I reply, Beneficently. It would open the way for greatly increased production: and, inasmuch as neither the capitalists nor the government could appropriate or confiscate the product of labor, and as there would no longer be any landlord to appropriate it, there would result an equitable distribution of wealth, so that supply and demand would always balance, thus preserving the equilibrium of economic forces and conditioning the free play of moral and religious forces.

(1) The taking of land values for public uses would exterminate thousands upon thousands of economic and social parasites.

(2) It would throw open to use millions of acres of land now held out of use for purposes of speculation or which are only partially used at the present time. The effect of this on production is quite apparent.

(3) It would raise both prices and wages. The normal tendency is for prices to fall and wages to rise relatively, but under existing conditions the laws of nature are not allowed to operate.

(4) It would break up inequalities in wealth and social position which are ruinous to the organic unity of the social body. Why should thirty-one thousand people own more than one-half the wealth of the United States? Why should ten per cent of the people of Great Britain get more of the wealth annually produced than the other ninety per cent.?

(5) It would simplify government, reduce its cost, increase its efficiency, and emancipate it from the galling shackles of the money power. Every one of these benefits would contribute to the abolition of involuntary poverty.

In conclusion, how would the taking of land values for public uses affect those who are in poverty because of physical inability? It

would so affect this class as to reduce their number, both absolutely and relatively, in a few years to an insignificant minimum. In this connection let us remember that we are not to count simply on the economic advantages to be derived from the system, but on the assertion of that principle of eternal right which lies behind it, and to which the system gives potential and actual expression. Thus, while considering the beneficent effect of the principle on the production and distribution of wealth, we must not overlook the extent to which it would regenerate the morals of society and rejuvenate the dead theology of the churches. It is particularly for the latter reasons that I am a single taxer. The following points in connection with the abolition of poverty among the physically incapable are worthy of attention. —

(1) Thousands of people who are now dependent on public charity because of inability to work would not have been so dependent, had they not in the past been overworked and underfed, and compelled to live in unsanitary conditions which would ruin the health of the strongest. These causes of physical break down being removed, the consequent poverty will disappear.

(2) If many of those who are now physically incapable and dependent had received their dues, they might now have enough to keep them in tolerable comfort the rest of their days.

(3) Under the improved conditions of society resulting from the adoption of the system we propose, the moral tone of the masses would be so elevated, and Christianity rendered so much more effective, that the people would become more industrious as a whole, more cleanly in their habits, more intelligent, and consequently more healthful in body and soul, thus warding off the danger of premature physical break-down.

(4) With the economic and moral improvement of society the relatives of the physically incapable would not only be more able, but more desirous, of attending to the needs of their loved ones in their homes or by paying for it in public institutions, thus still further lessening the number dependent on public charity.

(5) The resultant development of the altruistic spirit would make it a matter of public pleasure for society to interest itself in the welfare of the few unfortunate cases that might occur. A system which can present such strong economic and moral claims as the above is surely deserving of the support of every right-thinking man. What will you do with it?

X.

Municipal and County Charities.

THE WORK OF THE STATE CHARITIES AID ASSOCIATION OF NEW YORK.

BY HOMER FOLKS, SECRETARY.

The State Charities Aid Association of New York was organized in 1872, for the purpose of doing whatever could be done to improve the condition of the inmates of public charitable institutions in the State of New York. By public institutions are meant all that are maintained and controlled by the State, or by cities, counties, or towns. The Association has at present active Visiting Committees in forty-five of the sixty counties of the State, including all the larger counties. The duty of these committees is to visit all public charitable institutions in their respective counties, to report their condition to the headquarters of the Association in New York City, to take whatever steps may seem to be wise toward the improvement of local institutions, and to assist the central organization in securing the adoption of legislative or other reforms affecting the State as a whole. The board of managers, with fifteen members, is elected annually from members of the Association residing in or near New York City. It has immediate charge of legislation, and is responsible for directing and developing the work of the Association. The total membership of the Association at the present time is about 750.

Naturally, the various county committees of the Association find various ways in which they can assist the local authorities. In one county the committee helps to create a public sentiment in favor of the erection of a cottage hospital in connection with the poor-house. In another the committee assists the superintendents of the poor in the selection of homes for dependent children and in visit-

ing children who have been placed in homes. In another the committee assists in securing the appointment of a trained nurse in the hospital wards of the poorhouse. In another the committee appears before the board of supervisors to urge a larger appropriation for supplies. In fact, the active committees of the Association are in close touch with the work of local officials charged with the relief of the poor, and stand ready to do whatever a group of representative citizens can do to assist and support these officials in their work.

If, as oftentimes happens, the county committees report some abuse or evil common to all parts of the State, the remedy is sought by concerted effort to secure remedial legislation. Thus, ten years ago, in view of the continued complaints from all parts of the State as to the wretched care which the insane were receiving in poorhouses or in local asylums connected with poorhouses, the Association undertook to secure legislation providing for the removal of all insane throughout the State to State hospitals for the insane. After several years of unceasing activity, this legislation was secured, and also an appropriation from the legislature sufficient to increase the capacity of the State hospitals to enable them to receive the insane from the county asylums. The large counties of New York, Kings, and Monroe, were exempted from the mandatory provisions of the original statute, but by later legislation the county asylums of these counties were reorganized as State institutions, and to-day all the dependent insane in the State of New York are wholly supported by the State in State hospitals under expert supervision, and at a total expense of a little less than \$4,000,000 per year, raised by a special tax of 1½ mills upon all taxable property.

Again, the various county committees reported that the epileptics were in a most wretched condition in the various poorhouses and in the insane asylums. The Association, in cooperation with the State Board of Charities, and after efforts extending over four years, secured the establishment of the Craig Colony for epileptics.

In New York City the Association has secured a complete reorganization of the public charitable institutions during the past three years. The former Department of Charities and Correction, which had charge of the sick, the destitute, the insane, and the criminal, has been broken up into three parts. The asylums for the insane have been transferred to the State, and reorganized as a State

hospital. The correctional institutions, including the penitentiary, the workhouse, the city prison, and the five district prisons, have been formed into a Department of Correction. The public hospitals, the almshouse, and the infants' and children's hospitals under city control have been formed into a Department of Public Charities. By the terms of the charter for the Greater New York, this line of division has been perpetuated, and extended to all the Greater New York. A special committee of the Association devoted a great deal of time last year to the revision of the chapters on the Department of Public Charities and the Department of Correction in the Greater New York charter, and many suggestions made by this committee were adopted by the Greater New York Commission and by the legislature, and now form part of the charter for the Greater New York, which will take effect Jan. 1, 1898.

A special committee of the Association maintains in New York City an agency for providing situations in the country for homeless mothers with babies.

The committee for the city of Newburgh have for three years maintained an agency for placing the destitute children of that city in families, and for their subsequent visitation.

The Richmond County Committee assists in boarding the destitute children of that county in families.

During every winter the officers of the Association secure copies of all bills introduced in the legislature, and examine carefully all those that relate in any way to the administration of public or private charities. Such action as seems advisable is then taken for securing their passage, amendment, or defeat.

When the Constitutional Convention of 1894 was held, the Association brought to its attention the results of a special study of the system of granting public money to private institutions for the care of children; and, largely as a result of this, important constitutional amendments were adopted by the Convention, authorizing the State Board of Charities to make rules and regulations concerning the payment of public funds to private institutions. Under the admirable rules which this board has adopted, the number of juvenile dependents in the State is now decreasing at the rate of a thousand per year, but is still far above a proper number.

The Association has always maintained its entire independence of partisan considerations as well as of the public treasury. Its mem-

bers, however, have, as individuals, occasionally recommended the appointment of competent and disinterested men to positions of responsibility in connection with State and municipal institutions. They have never asked for the appointment of any man for any reason other than that he was believed to be fitted for the duties of the proposed position.

The opportunities for effective work on the part of the Association vary from day to day, from month to month, and from year to year. It has never tied itself down to any specified and limited lines of activity, but aims at all times and under all circumstances to do whatever can be done in behalf of public dependents.

NOTE — The foregoing is the substance of an address which was given extempore, and accompanied by some fifty illustrations showing various phases of the work of the Association, the improved county poorhouses and hospital buildings erected upon plans furnished by the Association, the wretched homes in which children placed out by public officers without supervision had been found by the visitors of the Association, the excellent homes that have been provided for children by the agent of the Newburgh Committee of the Association, the former condition of the public institutions of New York City, when prisoners, paupers, and patients were cared for in the same institutions and under a common administration, and the condition in those institutions as they now exist. We regret our inability to reproduce the pictures.

THE NATIVITIES OF THE INMATES OF THE PUBLIC INSTITUTIONS OF NEW YORK CITY.

BY BYRON C. MATHEWS, OF NEWARK, N.J.

I once heard a long sermon from this short text, "Past Feeling." Our subject is the nativities of the inmates of the public charitable and penal institutions of New York City for a period of ten years. If my paper were as many times the length of the sermon as my subject is of the text, you would all be "past feeling" before I get through.

Our study of these institutions was undertaken for the sole purpose of finding facts. This paper is a bare statement of some of the facts we found, with almost no attempt at explanation or at theorizing. The first step in scientific reform is a thorough understanding of existing conditions.

By public institutions we mean such as are wholly supported by public tax, and are wholly controlled by the municipal government. According to the police census taken in 1895, New York City had 1,851,000 inhabitants. The public charitable institutions of this great municipality herein considered are the Almshouse, the six adult hospitals, and the insane asylums. The penal institutions to be considered are the Penitentiary and the Workhouse. The number of admissions to the charitable institutions from 1885 to 1895 was 328,000. The number admitted to the penal institutions for the same period was 242,000. Total, 570,000. The only question now under consideration concerning these half a million souls is, *Where were they born?* It is a question of *nativity*, not of *nationality*.

We have made some comparisons between the nativities of the inmates of the institutions and the nativities of the inhabitants of New York City. The source of information concerning the nativities in the city is the census of 1890, which year, fortunately for comparison, is in the middle of the period for which we have collated our figures.

Besides the United States, twelve other countries are considered. If these twelve countries are arranged according to the percentages of the total number of inmates they supply to all the institu-

tions under consideration, the highest percentage being placed first and the lowest last, Ireland will stand first, and Switzerland last; and the order will be Ireland, Germany, England, Italy, Scotland, Canada, Russia, France, Sweden, Austria and Hungary, and Switzerland. Austria and Hungary are considered together for the reason that several institutions do not give them separately in their reports.

Having now defined our field, we proceed to a statement of the facts found in it. According to the census of 1890, 57.76 per cent. of the inhabitants of New York City were born in the United States, 41.26 per cent. were born in Europe, and .98 of 1 per cent. in other parts of the world. For convenience, we will say that 58 per cent. are native-born, and 42 per cent. are foreign-born. The foreign-born are distributed as follows: 12.6 per cent. were born in Ireland, 14 per cent. in Germany, 2.4 per cent. in England, 2.6 in Italy, .7 of 1 per cent. in Scotland, .53 of 1 per cent. in Canada, .32 in Russia, .7 in France, .5 in Sweden, 2.6 in Austria and Hungary, .3 in Switzerland, 2.1 in the rest of the foreign world.

In giving the nativities of the inmates of the institutions, for the sake of avoiding too much detail, we shall read only those countries that furnish at least 1 per cent. We will begin with the hospitals, not including the Children's Hospital.

The admissions to the hospitals during the ten years were 282,928. Of these, 36.3 per cent. were native-born, 63.7 were foreign-born. The foreign-born were distributed as follows: 35.5 per cent. were born in Ireland, 11.4 in Germany, 4.2 in England, 2.8 in Italy, 1.2 in Scotland, and 8 per cent. in the rest of the world. Those born in Ireland lack less than 1 per cent. of being as many as the native-born. The Ireland-born are more than three times as many as those of any other foreign country, and are about 4 per cent. more than all the other foreign-born. During these ten years the tendency of the percentages for England and Ireland has been to decrease: while those for Russia, Austria, and Hungary, have increased.

At the time of the recent transfer of the New York City insane asylums to State control the number of inmates was a little less than 7,000. The total admissions for the ten years were 17,491. Of these, only 25.7 per cent. were born in the United States; while 74.3 per cent. were born out of the United States, 35.5 per cent. being born in Ireland, 20 in Germany, 3.4 in England, 2 in Italy, 2 in Russia, 1.3 in France, 1 in Sweden, 1.9 in Austria and Hungary, and

62 in the rest of the world. 1 in 4 of the insane was native-born 1 in 3 was born in Ireland. Ireland's percentage among the insane is exactly the same as in the hospitals. 1 in 5 was born in Germany. The German and Ireland born together supply considerably more than half of the total number, while their quota of the inhabitants of the city is about one-fourth. The nativities of the insane that have noticeably increased are those of Italy, Sweden, Russia, and Austria and Hungary. The last three have plainly doubled. Whether there have been corresponding changes in the inhabitants of the city, it is impossible to say with certainty, because of lack of data.

The Almshouse is the distinctively pauper institution. It might with much propriety be named Pauper-town. Its average population is about 2,500. In considering the statistics of this institution, it is well to remember that the average moral condition is exceedingly low. The worthy and unfortunate are there, but in greater numbers are those who have spent their physical and mental energies in unworthy living. The total admissions from 1885 to 1895 were 27,743. Of these poor souls, only 14.6 per cent. were born in the United States; while 85.4 per cent. were born somewhere out of the United States, 60.4 per cent. being born in Ireland, 14 in Germany, 4.4 in England, 2.2 in Scotland, and only 3.4 per cent. in all the rest of the foreign world. The most striking fact that appears here is that 6 out of every 10 of the almshouse paupers were born in Ireland. These are more than four times as many as those born in the United States, and nearly two and a half times as many as were born in all other foreign countries. Germany's percentage in the Almshouse is exactly the same as in the city; namely, 14. England's is twice as large as in the city, while Scotland's is three times as large.

New York has two penal institutions, the Penitentiary and the Workhouse. The Penitentiary is the home of the distinctively criminal classes who for different reasons are not sent to the State prisons. Here the native-born predominate. We found 62 per cent. native-born, while only 38 per cent. were foreign-born. It is only due to the native-born to say that in this 62 per cent. is a very large number of young criminals who were born of foreign-born parents. They may have been born within a week after their parents landed on American soil; whereas, if circumstances had detained their parents

a few days on the other side of the Atlantic, they would be counted among foreign-born. If the rule formulated in the last census respecting the parentage of young criminals should be applied to the Penitentiary, and those born in the United States, but of foreign parents, should be deducted from the native-born, and added to the foreign-born, the native-born would be found to be about 42 per cent., and the foreign-born about 58.

The total number of criminals imprisoned here annually is about 3,000. The 38 per cent. foreign-born were distributed as follows: 15.4 per cent. were born in Ireland, 9 per cent. in Germany, 3.3 in England, 2.5 in Italy, 1.1 in Russia, 1.1 in Austria and Hungary, 5.5 in the rest of the foreign world.

The Workhouse is a nameless hybrid. It is a part of the correction department of the metropolis, but it is a travesty on language to call it correctional institution. By certain officials it has been called a charity. If it is, it is the kind that curses instead of blesses. We will not undertake to name it; but, for the sake of having your attention upon the character of its inmates while we read some figures, let us say it is the resort of our great metropolis for male and female vagabonds, the diseased dregs of a great city. Society would be the gainer if the gods above should decree that such institutions should not exist. The admissions to it are more than 20,000 every year. Of these, 42 per cent. were born in the United States, and 58 per cent. were foreign-born, 36.7 per cent. being born in Ireland, 6.8 in Germany, 4.4 in England, 1.4 in Italy, 1.4 in Scotland, 1.1 in Russia, and 5.4 per cent. in other parts of the foreign world.

This completes the list of institutions. It will now be profitable to make some comparisons between the nativities of the inmates of the institutions and the nativities of the inhabitants of New York City for the sake of seeing the ratio between the natives of some of the countries in the city and those of the same country in the several institutions. We will begin with the natives of our own country.

The 38 per cent. native born in the city supply 36.3 of all hospital inmates, 25.7 per cent. of the insane, 14.6 per cent. of the almshouse paupers, 62 per cent. of the penitentiary criminals, and 42 per cent. of the workhouse vagabonds. The 42 per cent. foreign-born in the city supply 63.7 per cent. of the hospital inmates, 74.3 per cent. of the insane, 85.4 per cent. of the almshouse paupers, 38 per cent. of the penitentiary criminals, and 58 per cent. of the work-

house vagabonds. The average of the percentages of the native-born in the several institutions is 36, while that of the foreign-born is 64. Only in case of the Penitentiary is the percentage of foreign-born lower than in the city, while the percentage of foreign-born almshouse inmates is more than twice as large as the percentage of all foreign-born in the city. The foreign-born percentage among the insane is nearly twice as large as that in the city.

Of the city's inhabitants, 12.6 per cent. were born in Ireland. These 12.6 per cent. supply 35.5 per cent. of all inmates of the hospitals and insane asylums, 60.4 per cent. of the almshouse paupers, 36.7 per cent. of the workhouse inmates, but only 15.4 per cent. of the penitentiary convicts. This, however, is 3 per cent. higher than Ireland's percentage of the city's inhabitants. This is an astonishing record for little Ireland. It is an effect for which there is somewhere an adequate cause, but we cannot stop now to speculate as to causes.

In the case of Germany it will be noticed that her percentages in the institutions are lower than in the city except in the insane asylums. 14 per cent. of the city's inhabitants were born in Germany. From these 11.4 per cent. of the hospital inmates are supplied, 20 per cent. of the insane, 14 of the almshouse paupers, 6.8 of the workhouse inmates, and 9 of the penitentiary convicts. That Germany's percentage in the Workhouse is less than half her percentage in the city is a very favorable comment, when we remember the character of those that are found there, and the fact that her percentage in the insane asylums is 6 per cent. higher than in the city is worthy of thought.

England's percentages in all the institutions is considerably higher than in the city. 2.4 per cent. of the city's inhabitants were born in England. These English-born citizens supply 4.2 per cent. of hospital inmates, 3.4 per cent. of the insane, 4.4 per cent. of the almshouse paupers, 4.4 per cent. of the workhouse inmates, and 3.3 per cent. of the penitentiary convicts. The percentages for the Almshouse and Workhouse are the same, and are nearly twice as large as that for the city.

2.6 per cent. of the city's inhabitants were born in Italy. From these, 2.8 per cent. of the hospital inmates are supplied, 2 per cent. of the insane, .68 of 1 per cent. of the almshouse paupers, 1.4 per cent. of the workhouse inmates, and 2.5 per cent. of the penitentiary

convicts. Italy's lowest is in the Almshouse. Only in case of the hospitals does Italy's percentage go above her percentage in the city, and here only .2 of 1 per cent. Her quota in the Workhouse is also low.

Scotland's percentage in the city is .7 of 1 per cent. This fraction of a per cent. supplies 1.2 per cent. of hospital inmates, .9 of insane, 2.2 of the almshouse paupers, 1.4 of the workhouse inmates, and .9 of 1 per cent. of the penitentiary convicts. The percentage of the Scotland-born in all institutions is higher than that in the city, which is, of course, in no case complimentary. Their percentage in the Workhouse is just twice as large as that in the city, while that for the Almshouse is more than three times as large.

Instead of giving the percentages for the remaining six countries, I will simply indicate the most noticeable points. Russia's percentage in the city is much larger than in any of the institutions. Her highest percentage is in the insane asylums, her lowest is in the hospitals. The same three statements can be made of Austria and Hungary. The fact that the percentages of these Jewish citizens are lower in the public institutions than in the city's population is accounted for by some by the fact that the Jewish people care for their own in private institutions, but this cannot account for the fact that they supply only about 1 per cent. of the inmates of the Penitentiary and Workhouse, while their quota in the city's inhabitants is about 3 per cent.

France's highest percentage is in the insane asylums, where it is nearly double her percentage in the city. Her lowest is in the hospitals and Workhouse. Her percentage in all the institutions taken together is exactly the same as in the city, which is true of no other country.

In the case of the following six of the twelve foreign countries, the highest percentage is in the insane asylums: namely Germany, France, Russia, Austria and Hungary, and Switzerland. It is worthy of notice that this group of countries embraces all the Nihilism and most of the Socialism of Europe. Is this a meaningless coincident? Is it not more rational to think that in Europe conditions exist that produce at one and the same time anarchy and insanity?

There is one fact on the face of these figures I have given which I think I ought to read; but I do it with reluctance, since it is not complimentary to our Canadian friends and the great nation of which they

form a part. But I overcome my reluctance, when I remember that we are all seeking the betterment of our fellows, and the first step in this direction is a thorough understanding of existing conditions.

England, Ireland, Scotland, and Canada are all British territory. The percentage of each of these, except Canada, is highest in the Almshouse, 67.5 per cent. of whose inmates for the ten years under consideration were born British subjects. The percentage of the English-born inmates in any institution or group of institutions is higher than is the percentage of English-born inhabitants in New York City. The same is true of Ireland, Scotland, and Canada. Ireland's percentages in the institutions are about three times as great as in the city. Those of England and Scotland about twice as great, and those of Canada about one-half greater. Strange as it may seem, this is not true of any other one of the thirteen countries under consideration. In the cases of the United States, of Germany, Italy, Russia, France, Sweden, Austria and Hungary, and of Switzerland, the percentages of inmates in some or in all of the institutions are lower than are their percentages of the inhabitants in the city. This would seem to indicate that the tendency toward both pauperism and crime of that portion of New York City's inhabitants who were born subjects of the British crown is greater than it is among those born in the United States or in the other European countries.

In the fact that such large numbers of British-born subjects are found in our institutions is an evidence of Great Britain's confidence in our skill and ability to support and care for her unfortunate and vicious classes; and if, on the other hand, it is an evidence of our willingness to do so, there certainly can be no reason why international arbitration, which ought to exist between these two countries, cannot be established. But, I am sorry to say, it must be postponed till after the funeral of our present Senate. Until then, and always thereafter, we hope that the peoples of both countries will be guided in all international relations by the principles of human conduct enunciated on the mount by the Great Master of ethics.

XI

The Feeble-minded.

CARE OF THE FEEBLE MINDED.

BY F. M. POWELL, M. D.

Between the years 1848 and 1884, eleven public institutions were organized in the United States for the care and training of feeble-minded children, the latter year finding 2,429 feeble-minded persons cared for in institutions. In the centennial year, 1876, the officers of these institutions met in Pennsylvania, and organized an association for the interchange of ideas in relation to this work, designed to disseminate information relative to the condition of imbecility, with a view of further advancing their interests; but not until 1884 was this class of deficient accorded a hearing by the National Conference of Charities, when the late Dr. Kerlin and the Hon. H. M. Greene (of Kansas), representing that association, submitted their claims. Since then, questions pertaining to this form of charitable work have been presented and considered at each succeeding annual meeting. The inspiration of the apostle Seguin, and the labors of Wilbur, Knight, Brown, Howe, Kerlin, and others, are therefore not new to you. The seed planted by these early philanthropists has proven so prolific of practical results that we, their successors, must recognize and admire their wisdom and foresight in laying an abiding foundation for the development of this new charity.

As chairman of the Standing Committee on the Feeble-minded, I have to report, first, some statistics and data which indicate the present status of the work among this class, with brief remarks on the same.

DOMES*

STATE.	City.	No. Imalees.	Males.	Females.	No. in School Dept.	Males.	Females.	No. in Custodial Dept.	Males.	Females.	No. Epileptics.	Males.	Females.	No. presumed Capable of Reproduction.	Males.
California	Eldridge	470	250	220	256	134	122	154	84	70	98	45	53	a	a
Connecticut	Lakeville	170	106	64	78	48	30	42	19	23	36	19	27	a	a
Illinois	Lincoln	642	350	293	171	80	90	137	68	69	124	71	54	a	a
Indiana	Fort Wayne	554	282	272	320	144	176	233	106	127	135	56	79	402	212
Iowa	Glenwood	600	401	289	331	180	151	359	221	138	178	99	79	2480	-
Kansas	Winfield	118	65	53	63	30	33	36	16	18	26	11	15	36	26
Kentucky	Frankfort	123	66	57	115	60	55	-	None	-	6	5	1	105	55
Maryland*	Owings Mills	56	30	26	-	-	-	-	-	-	8	7	1	-	-
Massachusetts	Waltham	423	248	175	228	154	74	105	94	101	60	41	10	269	145
Michigan	Lapeer	200	100	100	127	64	63	38	20	18	4	1	3	173	85
Minnesota	Faribault	574	304	270	210	90	111	310	151	159	138	79	50	-	-
Nebraska	Beatrice	220	107	113	112	58	54	60	34	26	60	34	26	100	46
New York: Children	Syracuse	532	272	260	400	193	201	133	82	51	45	18	27	1470	-
Women	Newark	386	-	386	-	-	-	386	-	386	16	-	16	386	-
Custodial	Rome	327	207	120	6	-	-	327	207	120	11	6	5	144	63
Randall's Island* New York		364	a	-	-	-	-	-	-	-	-	-	-	-	-
New Jersey: Children*	Vineland	217	154	63	-	-	-	-	-	-	-	-	-	-	-
Women*	Vineland	94	-	94	-	-	-	-	-	-	33	-	33	-	-
North Dakota	Jamestown	745	-	-	-	-	-	-	-	-	-	-	-	-	-
Ohio*	Columbus	973	585	388	-	-	-	-	-	-	-	-	-	-	-
Pennsylvania, East	Elwyn	1,028	594	434	402	222	180	516	300	216	197	110	87	993	571
West	Polk	225	129	96	6	-	-	55	26	29	30	13	18	130	76
Washington	Vancouver	41	21	20	41	21	20	-	-	-	-	-	-	9	4
Wisconsin	Chippewa Falls	20	3	17	6	-	-	2	2	-	3	2	1	17	-
TOTALS		8,492	-	-	2,554	-	-	2,983	-	-	1,208	-	-	3,736	-

FOREI

Canada	Orillia, Ont.	610	332	278	179	97	82	431	235	196	127	70	57	a	a
England	Darenth	1,200	-	-	-	-	-	-	-	-	-	-	-	-	-
England	Earlswood	574	381	193	350	150	100	120	80	40	120	70	50	a	a
Eastern Counties	Colchester	249	169	80	58	31	27	119	82	37	42	24	18	a	a
Western Counties	Exeter	247	159	88	229	147	82	18	12	6	5	4	1	102	61
Northern Counties	Lancaster	559	375	184	-	-	-	-	-	-	-	-	-	-	-
Scotland	Larbet	259	177	82	236	156	80	-	-	-	23	16	7	50	36

* Data taken from latest available printed reports.

† These are cared for at the Hospital for the Insane at Jamestown. A grant of 20,000 ac

‡ Are or will be.

a No data.

b No school as yet.

c Not yet opened

ITUTIONS.

	Retained, Capable of Self-support.	Age Limit for Admission.	Time may remain.	Barred, except for Age.	Favor Permanent Detention of Higher Grades.	Favor Colony Plan for Epileptics.	No. Hours of School Work.	No. Hours of Industrial Work.	Lines of Industrial Work.	Lower Grade Training.	Limit in School.	No. Acres of Land.	Value of Land and Buildings.
	-	None.	Life	None	Yes	Yes	2-7	3-8	Tailor, domestic, farmer, carpenter, etc.	-	a	1,700	\$400,000
	6	None	Life	None	No	Yes	4½	-	Farm, domestic	No	-	19	125,000
	a	-	Life	-	a	a	-	-	Brushes, farm, brush, domestic	-	-	-	300,500
	20%	16	Life	None	Yes	Yes	3	3-8	Farm, brick, shoes, carpenter, domestic, etc	Yes	None	310	375,000
	-	5-21	Life	None	Yes	Yes	5	3-8	Farm, brick, shoes, woodwork, domestic	Yes	None	300	350,000
	10	15	Life	None	Yes	Yes	5	-	Farm, garden, domestic	No	None	275	60,620
	50%	6-18	Life	Negroes	No	Yes	5	5	Shoes, brooms, mattresses, sewing	Yes	None	95	80,000
	-	-	-	-	-	-	-	-	-	-	-	186	-
	100	None	Life	Epileptics	Yes	Yes	3½	3½	Farm, sewing, etc.	Yes	-	92	250,000
	25	6-	Life	None	Yes	Yes	3	2	Carpenter, shoes, tailor, etc.	Yes	-18	160	75,000
fals	100%	None	Life	None	Yes	Yes	5½	5½	Farm, brush, sewing, domestic	Yes	None	330	359,720
	None	5-18	Life	None	Yes	Yes	6	6	Brushes, farm	No	None	40	200,000
%	65	7-14	Life	Epileptics Paralytics	Yes	Yes	5	1-8	Farm, carpenter, shoes, domestic, etc.	Yes	None	274	421,330
	25%	-	Life	None	Yes	-	-	2½	Domestic, sewing, canning fruits, etc.	-	-	42	179,011
	327	None	Life	Epileptic Insane	Yes	Yes	-	8	Farm, garden, sewing, domestic	-	-	350	271,733
	-	-	-	-	-	-	-	-	-	-	-	-	100,000
	-	-	-	-	-	-	-	-	-	-	-	-	698,582
	20	None	7 yrs.	None	Yes	Yes	5	2	Tailor, sewing, farm, printing, etc.	Yes	None	250	560,630
	-	None	Life	None	Yes	Yes	-	-	Not established	No	-	750	900,000
	-	6-	No limit	All except school cases	No	Yes	5	3	Gardening	-	None	5	20,000
	-	M-30 F-40	Life	None	Yes	-	-	-	Not established	-	-	1,022	105,000

ITUTIONS.

a	6-	Life	None	No	Yes	5½	-	Farm, garden, domestic	No	None	175	\$500,000
20	None	5 yrs.	Blind, deaf, and dumb	Yes	Not so far	4½	6	All trades	Yes	None	200	500,000
a	5-	5 yrs.	Epileptic	Yes	Yes	4	6	Farm, etc.	-	None	33	180,000
40	6-	-	Epileptics, etc.	Yes	Yes	4	5	Shoes, domestic, etc	-	None	7	154,000
None	-14	5 yrs.	None	No	-	4½	-	Garden, tailor, domestic	Yes	16 yrs.	9	200,000

been made for the joint purpose of providing for the care of the insane and feeble-minded.

/Capability

To the foregoing table I append the following list of foreign institutions, with numbers of inmates, but with no general data :

<i>France</i> — Bicêtre, Paris, feeble minded and epileptics	500
<i>Germany</i> — Berlin, Dahlgarten, Bismarck, for epileptics	1,000
Heiln, Daldorf, for feeble minded	250
Hochweitzschen, Saxony, for epileptics	500
Düsseldorf, Gladbach, for feeble minded	200
Lai gahagen, Hanover, for feeble-minded and epileptics	600
Stettin, Wartenberg, for epileptics	500
Kuckermühl, Stettin, for epileptics	500
Hamburg, Alsterdorf, for epileptics	500
Iselerfeld, epileptic colony	1,200
Freilung, Schlesia, feeble minded and epileptics	400
<i>Switzerland</i> — Zurich, Institution for epileptics	200
<i>Norway</i> — Christiansia, Thorshaug, for feeble minded	200
Christiansia, Lunden, for feeble-minded	200
Bergen, for feeble-minded	200
<i>Sweden</i> — Lund, Institution for feeble minded	—
Stockholm, School for feeble-minded	—
Upsala, Industrial Institution for feeble minded	—
<i>Finland</i> — Vieste, feeble minded	50
<i>Denmark</i> — Copenhagen, Keller's Institution, feeble minded	600
Copenhagen, Ol. Bakkerus, feeble minded	600

SUMMARY FOR UNITED STATES.

Total number of States providing for feeble minded persons	19
Total number of public institutions	24
Number of inmates	8,492
Number classified in school departments	2,754
Number classified in custodial departments	2,683
Number of epileptics cared for in these institutions	1,268
Number presumably capable of reproduction (estimated and not complete).	3,736

It will be observed that nineteen States now maintain twenty four public institutions, and care for 8,492 feeble-minded persons, as compared with less than 7,000 reported last year. This is due to an increase of capacity in older institutions and to the establishment of new ones, notably, in Western Pennsylvania, Wisconsin, and North Dakota. Of 95,609 feeble-minded persons reported in the census of 1890, about 87,000 are unprovided with organized care by public beneficence; but, in view of the interest manifested, we may confidently anticipate that each succeeding year will find additional provision made for this class of dependants.

It will be noted that these institutions care for a greater number of males than females. This is partly due to the fact that parents are more reluctant to part with their afflicted girls than with their boys.

Schools. It not infrequently occurs that persons occupying positions of trust and authority, members of our various legislatures, and others, are sceptical as to the expediency of burdening the public with the expense of maintaining a school department in institutions for feeble-minded, on the ground that such training can be of no value to beings who, in their judgment, will never reach the point of self-support. I have ascertained the ideas on this subject of many engaged in this work, and find in all instances the same conclusions, namely, that, for the life of the individual, usefulness of the work, and economy of the administration, it is imperative to continue the schools.

The specialists of to-day have, however, virtually abandoned the belief that the school training of imbeciles can ever develop and restore them to safe citizenship. The same principles involved in educating the physical and mental forces of a normal child apply to the sub-normal. We do not now regard the school training of the feeble minded child as an ultimate aim and end, but, as the education of the normal child is only preparatory to a participation in the activities of life in the great world, so we propose, by similar means to prepare the mentally weak for the exercise of their limited activities in their circumscribed world,—in institution life, after the preparatory period is passed, during which each one is fitted to fill his niche according to the degree of his ability.

Halleck, in his work upon the education of the "Central Nervous System," remarks that "the person of ordinary ability needs to begin early to train his nervous system, while the brief morning of plasticity lasts." Scientists agree that the improvable or plastic period is limited by natural endowment. Those whom nature has endowed with normal mental and physical organizations reach the end of the formative period between twenty and twenty five years; a few who are favored with an exceptionally strong physical basis may even continue in this stage until thirty; while the same period in the mentally feeble terminates at a much earlier age, the zenith being soon passed, and followed by a correspondingly early decay. Child study is doing much to enlighten the present generation as to methods of child culture.

Occasionally dull children drift into our institutions on account of apparent feeble intellects, — backward children, not feeble-minded in the sense in which I use the term; and it is an injustice to classify them as such. Their condition is usually due to some defect or partial loss of function of one or more of the special sense avenues, or to environment, causing the semblance of mental dulness; and in these cases, with appropriate discipline, the higher powers of the intellect can be stimulated to perform their proper functions. The British school authorities have recognized this, and have established special schools for them, as adjuncts to the common schools.

Custodial Care. In the larger institutions organized for the care of all degrees of feeble-mindedness the custodial division includes (1) the capable custodial and (2) the non-improvable or asylum class; and it contains about 50 per cent of the institution population. After completing the school period, the feeble-minded child passes into the custodial department, there to fill its mission, with practical results in the line of remunerative labor, with capabilities to participate in the simple pleasures provided by the school department, both of which have been made possible by its previous school training. The lines of manual labor are designed with a view to profitable results in the economy of the institution. A few fill the place of an employee, but more fill one-half, others one-quarter, and so on down to the performance of a few simple tasks, necessary and remunerative, even if indescribably small, — all under interested and friendly supervision.

The asylum charges termed "non-improvable" are cared for in separate and special apartments, provided with facilities adapted to their degrees of infirmities. Habit training, simple duties to enliven their sluggish activities, amusements, and comforts meet their requirements.

Epileptics. Statistics obtained from a number of institutions for feeble-minded children show that they care for a large number of this class, in some instances comprising fully 30 per cent. of the total number. The Iowa institution has 178 in a population of 690. From a correspondence with 800 physicians in different localities in Iowa, 2,446 are reported, an average of a knowledge of 3+ epileptics coming under the notice of each physician reporting. 70 county poor farms report 191, hospitals for the insane and the institution for feeble-minded report 360, making a total report of

2,997. When I say that there were 2,500 physicians not corresponded with, and 20 poor farms not heard from, it will be observed that a conservative estimate of the number of epileptics in Iowa is over 3,360, or 1 to every 600 of population. Reference in detail to this class will be made later.

Heredity.—The number of feeble-minded in institutions who are presumed to be capable of reproduction, as presented, is somewhat incomplete, but it is sufficient to demonstrate the advisability of retaining in permanent custody all grades. A strong reason for the modification of the original plan of educating feeble-minded children, with a view of dismissing the higher grades, is that they are capable of and prone to reproduction. This opinion has gradually been confirmed through observation of those who have been dismissed, who were thought to be capable of self support, but eventually succumbed in the battle of life, leaving, perhaps, a legacy to the world, of degenerate progeny.

Self support. The question as to the numbers dismissed who have proved capable of support has been answered from various points of view by different reporters; but I can say that the discrepancy in the percentages noted is more apparent than real, owing to the ambiguity of the question. The consensus of opinion expressed by experienced workers is that none of those dismissed are capable of self support, in all that the term implies. They never become fit for full citizenship. Although deft in handicraft, the higher powers of the intellect (reason and judgment) always remain markedly and noticeably at fault, and without intelligent and kindly supervision they inevitably become dependants or worse.

Age of Admission.—The earlier institutions operated under laws limiting the admissions to children within school age, who were directed to be dismissed at the end of their school period. More recently States have enacted laws admitting feeble-minded persons of all ages, and this is the growing and present sentiment.

Land. Many of the institutions are reasonably well provided with land, and this is of practical importance. Much of the inmate labor can be utilized on the farm, garden, and orchard, and the profits materially lessen the per capita cost. It has been conceded for years that each institution should be provided with at least one acre per inmate, and, as we grow in years, it is thought by some that even more than this is needed. I am not convinced that any fully or-

ganized institution for the feeble-minded, which cares for all ages and classes of these deficient, and maintains the present standards of efficiency, can ever be made self-supporting by inmate labor, however much land and other facilities for remunerative labor are provided by the State. Very few of our charges are, or ever will be, capable of performing a full measure of labor. The physical and mental deficiencies of even the best among them are below par; while a large and increasing number, in the asylum division, are incapable of performing any labor that is productive or profitable.

I do not deem it advisable to encourage an anticipation on the part of the public that such an institution can ever dispense with State aid. My conclusions are that, after utilizing to the best advantage the labor of our inmates, the yearly per capita cost can never be brought lower than \$150 or \$125, depending on local conditions. It is not only for economy that land is needed, but as an educational field.

CAUSES AND PREVENTION

Statistics relating to the defective and dependent classes show that there are in the United States, coming under this category, as many as 1 in every 100 of the population, or a grand total of 700,000. For their relief various philanthropic organizations are actively engaged in dealing with the problems presented by the many phases of the questions involved. The work of caring for existing conditions has in the past largely engrossed efforts for their amelioration, but latterly thoughts and efforts have turned toward combating the causes of degeneracy, with a view to lessening the number of degenerates, thereby protecting posterity. Here let me mention, briefly, some of the causes generally regarded as potent factors in the production of deficient, which are specifically applicable to the class under consideration:—

Congenital.—Heredity, which includes idiocy, epilepsy, insanity, phthisis, general neurosis, intemperance, syphilis, and consanguinity. Among accidental causes may be enumerated (1) abnormal conditions of mother during pregnancy (2) accidents to child during birth, (3) accidents and disease after birth.

That heredity plays an important rôle in the production of imbecility, none conversant with the question will be disposed to deny; yet the difficulty of ascertaining positive causation suggests caution in

formulating percentages due to bad heredity. It is not in all cases absolutely clear that any one condition is the sole factor in determining the mental unsoundness of the child. Many causes may contribute to this result: and, even where there is a distinct neurotic ancestry, there is no conclusive evidence that this ancestral neurosis is the actual cause of imbecility. Other factors may have been the primary cause or may have shared in determining the deficiency. Local conditions at the initial period of the germ life have much to do with the subsequent development or retardation of the future child, and later conditions up to the time of birth are full of peril to the unborn, even in mothers free from constitutional taint. It is often convenient to classify cases under the head of heredity, but Seguin says that "everything pertaining to conception, gestation, parturition, and lactation, remains enshrouded behind the veil of Isis."

Of all classes of degenerates, none transmit their infirmities in a greater degree than the imbecile. Where the ancestral stock is properly classed under this head, they must transmit in every case some form of degeneracy to offspring, the majority of whom are noticeably mentally feeble, while many are criminals, inebriates, or prostitutes.

Permanent sequestration is the most efficient and humane manner of reducing the number of the feeble-minded. One writer states that 27 per cent. would thus be cut off.

Epilepsy.—The statements already presented show that the number of epileptics is at least equal to that of the feeble minded, and approaches that of the insane. "It is not an isolated condition. It is a wide spread disorder, finding its victims among all peoples and in all walks and conditions of life. . . . The great mass of them are wanderers and incumberers, swelling the ranks of the paupers and criminal classes, transmitting their infirmities to their progeny, thereby increasing financial burdens both to the State and its citizens as well as being a constant menace to the peace and safety of society. Nature seems to place her seal of doom upon the epileptic and his progeny,—on one member as an habitual criminal, another as an imbecile, and a third a consumptive, while the fourth may be an epileptic." Lombroso was able to furnish the first edition of "Abnormal Man" by taking atavism and epilepsy as a basis. 40 per cent. of epileptics have led either criminal or other forms of

degenerate life. Official statistics show the proportion of epileptic criminals to be six times greater than of the supposed normal criminal. Of all hereditary factors except feeble-mindedness, none is so prolific in entailing a blight upon succeeding generations as epilepsy. For the reasons stated, I earnestly coincide with the opinion of those who are seeking to establish separate institutions or colonies for them, feeling that this "mild imprisonment" would prove a humane and effectual means of cutting off another source of the production of not only feeble-mindedness, but other forms of mental and physical degeneracy. So far, with the exception of New York and Ohio, no separate and distinct provision has been made for them. Sequestration of epileptics is advocated for the following reasons:

1. For scientific research, with a view of determining causes and cure.
2. For the prevention of transmission of infirmities to progeny.
3. For its humane aspect and public safety.
4. For the relief of institutions organized for the care of other defectives and now caring for large numbers of epileptics.

Consumption. Since it is conceded that one half or more imbeciles cared for in institutions die of consumption, we may consistently inquire as to what extent it may have been the cause in the ancestry of transmitting a *mentally* impaired offspring,—a being mentally weak, supported by a correspondingly weak physical organization, ready for the reception of bacilli tuberculosis.

Whatever per cent. of feeble-mindedness may be due to this cause, prevention through hygienic and sanitary measures and environment should not only be advised, but enforced. A disease that prematurely ends the lives of more human beings in the United States than any other known cause, and in its ravages entails many infirmities, should receive earnest attention from the public, and especially from physicians, to control it. Not until the authorities are convinced of the necessity of precautionary measures will this be done. The "anti-spitting" ordinances are finger-boards pointing in the right direction. Patients infected with tuberculosis have no right carelessly to scatter their deadly germs at will. Sanitary quarantine for the consumptive will doubtless be provided in the future. Society has a right to protect itself and future generations.

Intemperance.—In an analysis of 848 feeble minded persons, I

find that parental intemperance is reported in 81 cases. In every instance except one the intemperance was of the father. These include almost all who used alcoholic drinks to any extent. Very few would be classed as dipsomaniacs. In 60 per cent of these there were other causes in the ancestry, such as insanity, idiocy, etc.

Dr. Ireland, in his work on "Idiocy and Imbecility," remarks that "there is a great difference of opinion about the influence of drunken habits in parents in the causation of idiocy." Dr. Langdon Down, of England, and Dr. Ludwig Dahl, of Norway, both consider this factor to be important; while Drs. Graham and Shuttleworth find a very small per cent. due to it. The experience of other close observers agrees with the latter that it is not as potent a factor in the production of imbeciles as the general public imagine. The danger appears to be that intemperance, added to other conditions, may intensify the results. Whatever the percentage may be, it is in the line of prevention to disseminate information and advocate measures for the suppression of this extensive evil.

Syphilis.—Evidences of inherited syphilis appear in so few of the feeble-minded that I refrain from commenting on it as a cause.

Consanguinity.—The prevalent idea that the intermarriage of relations always produces deficient progeny is not sustained by facts. It is a physiological principle that a normal cell under normal stimulus produces a normal cell. If both parents are mentally and physically sound, the danger lies in accidental causes common to all. However, where there is mental instability in parentage, the results in consanguine marriages are intensified, and should be deprecated. In this connection, Dr. Martin W. Barr, after referring to the history of the Jews, and giving other statistics of consanguineous unions which failed to substantiate the common belief that such unions result in a weak progeny, states that in 1,044 cases examined by him he found but 3½ per cent. traceable to this cause. In 848 cases recorded by the Iowa institution I find only 32, or 3½ per cent., in which there were such relationships in the parentage; and in a number of these cases other controlling factors were present.

Accidental.—Whatever percentage of idiocy may be accounted for by hereditary transmission, the fact remains that accidental causes determine the condition of a large number of the feeble-minded. When we realize the numerous accidents to which the life germ itself is liable, the perils of gestation, the momentous introduction of the

child to the world, and all the perils and dangers of infancy and childhood from the many infantile diseases and accidents, it is not difficult to conclude that a large percentage of idiocy is due not to a bad heredity, but to some other condition, which does not make the previous life of the parents or ancestry responsible for the result. It is claimed by some observers that fully 50 per cent. can be traced to actual disease. In 848 cases examined at the Iowa institution, I find but 45 per cent. of the whole in which there is one or more of the causes given under heredity, leaving 55 per cent. to be accounted for by unknown or accidental causes.

Among the number collected in our institutions will be found those whose mental feebleness is that of dementia, not imbecility.

In dealing with preventative measures, we encounter an intricate network of classes and conditions, so interwoven that they are inseparably connected. To follow out these various ramifications, for the purpose of formulating plans for prevention, is confusing, not to say discouraging, and it is only by patient research and analysis of the various defective and deficient classes that a working basis can be reached. Difficulties have always beset the paths of those engaged in problems for social reforms, but persistency and concerted action will eventually prevail. As an illustration, we may refer to progress made in preventive medicine, through hygiene and sanitation, so vigorously presented and insisted upon by the medical profession, accepted and forced upon the public by government and municipal authorities, intercepting and swinging back the pendulum of life in favor of longevity.

What has been accomplished in the past few years relative to prevention of disease far transcends what would have been regarded, even a quarter of a century ago, as the wildest and most impossible speculation. In the light of modern discoveries, diseases that previously baffled medical skill can no longer be considered incurable. The science of pathological treatment is reaching out in discovery in all directions. The same should be practically true in lines of preventing degeneracy.

The enormity of the evils of degeneracy, the necessity for measures to control them, and the fact that they can be controlled, in a degree, are beginning to dawn upon the public, which is now in a receptive condition and awaiting further authentic light.

What have we, then, to advocate?

1. Provision and permanent detention of all classes of degenerates.
2. Judicious legislation to sustain and enforce methods of prevention.

How is this to be accomplished? The great weapon in combating any evil is education. For any law, written or unwritten, to be effective, it must have the support of the general public; and, before this can be obtained, the need of it must be clearly demonstrated and impressed.

It is not possible for the masses to become familiar with conditions in the aggregate. Their opportunities for observation are circumscribed. It is left for the scientists in sociological studies to collect and disseminate information, enlisting first the co-operation of men in public trust and the professions, they in turn to educate others, until the public as a whole unites to bring about and support reforms. Politicians fill most of the public offices, but men of science are the rulers of the civilized world. It has been said: "Who has not had, time and again, the favorable moment when, as a friend, teacher, medical attendant, or spiritual adviser, a word from us would have fallen upon receptive soil and borne fruit a thousand years hence? Every parent should be carefully instructed in the peculiarities and tendencies of the laws of inheritance. Parents should be taught to consider the special traits of their offspring, and how best to encourage those desirable from the point of view of brain stability, and how to diminish the strength and influence of those unfavorable to such stability. Every member of society should know what combination of individual characteristics is most conducive to the elevation and strengthening of the human organization of offspring. Teachers, ministers, philanthropists, and especially physicians, will find many channels open, in their special fields of work, through which their influence can flow, with educating and ennobling power." We cannot now help the follies of our ancestors, but we can modify and prevent their mistakes recurring. Without such methods of education, adequate measures of prevention cannot be expected.

Sanitary Marriages.—The attention bestowed to careful breeding of domestic animals has long been noticed as compared with the indifference shown by our marriage customs, but it is gratifying to note that medical societies and philanthropic organizations are generally recommending more stringent laws regulating marriages in the human family, indicating that the trend of public opinion is looking

to this as one means of preventing unstable offspring. While it is the opinion of observing people that measures should be taken to regulate the nuptial vows, the public generally is not ready to demand it, and, until it is educated to comprehend the magnitude of the evils resulting from such marriages, any legal enactment to this effect would be inoperative. Meanwhile the law of nature silently but surely inflicts penalties upon all offenders without regard to person. Obedience to these laws brings its rewards, and disobedience its punishment. Inheritance of disease is not necessarily fatal to a long life, but faulty heredity can never be entirely overcome.

In addition to the educative channels already referred to, it occurs to me that State Boards of Charities, especially on account of their duties familiarizing them with all classes of dependants and defectives, in their several conditions, have educated and can educate the public, and impress legislative bodies with the necessity of supporting legal methods of prevention

STATE REGULATION OF MARRIAGE

BY MRS. KATE GANNETT WELLS, OF BOSTON, MASS.

The Church and the State are the two forces or bodies which control the solemnization and legalization of marriage. Slowly, as the authority of the Church is decreasing, so is that of the State increasing,—a result due chiefly to the recognition of heredity in its influence upon posterity and of the responsibility of the State for its dependents. Not charity, but regulation and prevention of evil, is becoming the remedial agency of the State. If the physician should have been called to a patient a hundred years before he was born, as Dr. Holmes has said, still more should the State see that no degenerates are now born, to be cared for by the future.

Yet there is no more personal domain upon which the State can enter than that of marriage. That it already has prescribed certain conditions under which wedlock can be contracted is evidenced by

its legalizing the age before which no marriage is valid, and forbidding marriage within certain degrees of consanguinity.

The doctrine of consanguinity, though based upon intuitions and upon observed facts, is an amusing and confused product of natural law, theological dogma, and ecclesiastical courts. The English Prayer Book rehearses at length the prohibited degrees, and the English Church service frankly repeats its reasons for marriage. Still its fearfulness is ignored until the child, misshapen in body or mind, is born "as a visitation of God," people used to say. Now we are learning to argue for the child's right to be well born, and for the mother's right that all births should be the result of her glad free will.

The Church, however, having published its table of degrees prohibiting marriage, which has been canonically affirmed, still disallows divorce save for one cause, and is silent regarding the birth of the defective children, who are born from discordant unions, perpetuated under the *egis* of the Church.

On the other hand, the State, recognizing human frailty and physiological sequences, permits greater latitude in divorce, that children stunted in mind and body need not be born, and also has added its prohibitions in regard to marriage to those of the Church, that the State may be protected. There is, however, a wide variance, not only between the laws of different countries on this subject, but between the various parts of the United States, with which we now alone are concerned.

In most of our States, no woman can marry her lineal ancestor or descendant or her brother of the half or whole blood. The same prohibition applies conversely to a man. After such general regulations, specific ones obtain in various States. In Wisconsin, Minnesota, North Carolina, and Oregon, "no marriage can be contracted by parties nearer of kin than first cousins, computing by the rule of the civil law, whether of the whole or half blood." But first cousins are not permitted to marry in Ohio, Indiana, Nevada, Washington, Montana, where wedlock is forbidden between persons "nearer of kin than second cousins."

The question of the legitimate birth of either of the parties to a marriage or of the parent of either does not affect the prohibited degrees of consanguinity in New York, Illinois, Kansas, Nebraska, Kentucky, Missouri, Arkansas, California, Colorado, Dakota, Idaho, Wyoming, Alabama, Louisiana, New Mexico, and Arizona.

Again, a man may not marry his son's widow, nor a woman her daughter's husband, in nineteen States. Nor in Virginia and West Virginia can a man marry his wife's step-daughter, nor a woman her husband's step-son. Such laws have been enacted to prevent the evil results arising from intermarriages of relatives, and have been accepted by the people in good faith, who also have welcomed the regulations of the State in forbidding marriage unless the contracting parties have attained a certain age. Such legislation, presumably, is on behalf of posterity, as children born of boy and girl marriages are inferior in physique and often feeble-minded compared with those born of parents of mature age. Nevertheless, the State is wise, though illogical, in not preventing the marriage of elderly persons, for the personal equations of age vary late in life more than in early years.

In comparison with the decrees of the States concerning consanguinity and age, their laws respecting the marriage of insane and feeble-minded persons are few and insufficient. Yet the danger from the union of such persons is immediate and direct, while it is no greater infringement upon personal rights for the State to forbid such marriage than for it to prohibit cousins from marrying.

May not the explanation of the hitherto slow action of the State in regard to such regulations be related to two causes: first, to the virtual silence of the Church on this subject; second, to the old feeling that procreation was a universal right and need, with which there must be no interference?

Be this as it may, with the tardy growth of more correct ideas concerning the nature and causes of insanity, have come preventive laws against it, till now in Massachusetts, Maine, Rhode Island, Indiana, Illinois, Michigan, Wisconsin, Nebraska, Virginia, North and South Carolina, Kentucky, Wyoming, Georgia, and Arizona, all marriages are void where one of the parties is at the time insane or an idiot. There is, however, some difficulty about the interpretation of such a statute. Is the marriage void at once, or is it good until voided? Are children born necessarily bastards because the marriage was void before their birth? Without entering upon the legal bearing of such points justly to be raised or without reflecting upon the wisdom of the statutes in Vermont, Michigan, Wisconsin, Minnesota, Kansas, Nebraska, California, Oregon, Nevada, Dakota, Wyoming, Arizona, by which marriages are not voidable, in case of

lunacy, after the lunatic's restoration to reason, or if the parties have since lived as husband and wife, these instances are yet cited to show that the State has already assumed the duty of regulation in a very general manner.

Therefore is it not now time to consider that the sane party to such a marriage, if a woman, should not be held in continuance of certain assumed obligations? As long as a marriage exists, the rights and duties of both parties, sanely assumed, may still continue in theory, while, in practice, no woman should be compelled, because a wife, to bear children unto a man if he or she is growing defective, mentally. Unfortunately for the race, the law does not take cognizance of this, and the Church does not negative it. For instance, no one denies that epileptics ought not to marry; but, long before they are so seriously affected as to become inmates of one or another institution, they do marry, and have children.

The marriage of deaf mutes is another "physiological sin," as such crimes have been well termed. Again, while certain laws do not permit a raving maniac or an idiot to marry, an insane man may and does marry in a lucid interval. If the bar sinister of feeble-mindedness or insanity had been concealed, and only appears after marriage, perhaps after the birth of the first child, why should not such a moral wrong become a legal one? for let it be plainly said most married women are helpless in such circumstances. The man who is dishonorable or unfrank or careless enough to marry, when his mental escutcheon is not clear, will not be unselfish enough to live, when married, without the risk of becoming a father. Therefore must the remedy for this moral wrong be sought by the wife and future mother, through law.

The miseries, the horrors, and the physiological heredity of forms of neurosis, insanity, epilepsy, and feeble-mindedness, known to you all as experts, have already become matter of current information. Is the State, then, to shrink from taking the initiative? Is it to take its defectives under its charge, endeavor to rank them as improvable, and finally return them to their homes? Has not the time already come when the State can say this much, that it shall keep in perpetual, kind custody the lowest class of defectives? Practically, this is done. What next, then?

Shall the State permit the higher grade of defectives, when improved, to return to their homes? NEVER, if the watchword of

this Conference, or this section of it, is "Prevention" or "Regulation."

Just here is the personal bearing of the whole matter upon which the State hesitates to infringe, — the perpetual right of perpetual procreation. Tacitly grant this right, and idiocy, feeble mindedness, and their train of evils continue. Check it, — by seclusion from the world of the victims of such forms of mental disorder, — and the vista of a millennium of health and happiness for the world opens before the eyes of the scientist, physician, and moralist.

It is a truism to say that the State exists for the protection of others; yet, if it allows its improvable to return to society to propagate their kind, it nullifies its duty of protection and beneficence. If the State declares that no feeble minded person — using that term to include all phases of defectiveness — shall ever marry, the looseness of such a declaration defeats its own ends. If it make such legislation more specific, that no inmate of such an institution shall ever marry, the per cent of enrolment in such homes would rapidly decrease, and the law would again have been impotent. Further, if the State says that all feeble-minded persons shall go to such institutions, there is interference with private rights and family affections.

Nevertheless, the State must protect itself, if only on economic grounds, for it is cheaper to support numerous institutions for men and women to live in separately than to allow them to live at large in the world, bear children, and then ultimately for the State to support their progeny, direct and remote, in prisons, almshouses, and hospitals. Should not, therefore, public opinion, intelligently exercised, now urge the necessity of fuller State regulation of marriage?

To such end should there not be a *national marriage law*, forbidding the marriage of all idiotic, insane, and feeble-minded persons, which should be enforced by local authorities? Opposition to such a law would be aroused by the still existing conflict between the rights of the individual and of society. But, unless we enlarge the rights of the State, she will have an increasing population of defectives for which to care; while alienists and government officials abroad will continue to rejoice that the United States is a dumping ground for so many of their degenerates.

Specific difficulties must also arise in the enactment of such a national law; and the question of heredity is involved with it, about

which we still know too little to define its exact limits, — e.g., how far should marriage be regulated, when the insanity might be termed sporadic or might have been caused by special accidents. Public opinion moves slowly, when the right of procreation is limited or denied.

Nevertheless there are many encouraging signs to show that in addition to the returns concerning the age, birth, etc., of the parties about to contract marriage, which the State already demands for the issuing of a marriage license, the time is near at hand when such a license will not be granted unless accompanied by a medical certificate of the fitness of the contracting parties to become parents. Such certificates will include a large variance of opinion — but, however loosely they might be drawn, they would decisively indicate the State's right to protect its children, and would aid in moulding public opinion to cheerfully recognize its rights.

In this direction there is much that can be done by propaganda, though not through public schools; for the temperance and physiological instruction already given in them sufficiently set forth the evils of heredity and of bad habits. The effective guidance of public opinion must come through the alienists and the superintendents of all institutions for the feeble-minded. On them rests consideration of two important questions.

First. Ought custodial cases to be kept forever by law in institutions? Practically, this is already done; but the retention of such cases should be a right guaranteed by the State to each institution.

Second. Ought improvable cases to be returned to their families? This should be done less than it is at present, and the burden of expense should fall first upon the State in the retention of all feeble-minded *women*. Their lives should be made as happy and useful as is possible under the circumstances of never being allowed full freedom, which, though it might not mean marriage, would mean motherhood. If the lives of the feeble-minded were thus regulated, the per cent. of births would materially decrease.

In conclusion, the various points of this paper — which is confined to the relations of the State concerning the marriage of the feeble-minded — can be summarized as follows: —

1. The rights of the State and the individual are in imaginary conflict.
2. The Church has been on the side of the individual.

3. The State is now beginning to assume the better protection of its people by closer regulation of marriage.

4. Such regulation is the logical outcome of already existing restrictions.

5. The advocacy of a national marriage law is urged, by which marriage should be forbidden to certain classes of persons.

6. Medical certificates certifying parental fitness should be granted with the issuing of each marriage license.

7. The retention of all custodial cases in institutions.

8. The non-return of all feeble minded women to their homes, even when their mental condition has improved.

Insistence upon this final point would press hard upon both men and women, but in one respect harder upon the women for, if a man be feeble minded, he is certain not to be sought, while the feeble minded woman, if pretty, succumbs easily and unwittingly, and, if not pretty, is still frequently a victim.

In the name of the potential divine motherhood which every sane woman recognizes as the crowning glory of womanhood, should the mothers of healthy children plead that the State restrict the area for the birth of the feeble-minded.

CHILD STUDY AS APPLIED TO DEFECTIVE CHILDREN

ABSTRACT OF PAPER BY PROFESSOR W. O. KROHN.

From observations upon the care and treatment of defective children we are led to believe that the most potent remedial agencies lie within the domain of education rather than of therapeutics. Into the discussion of every educational problem enter at least three factors, the object or aim of instruction, the best methods to be employed, and the nature of the raw material with which we have to deal. What is the child upon whom these methods must be brought to bear, in order to attain the end sought in the educative process? It is to the underestimated value of the third of these factors that I desire to attract your attention.

What would be thought of a manufacturer who should know perfectly the nature of the product of his great mill, and know also every pulley, valve, and piece of shafting of his intricate machinery, but know nothing whatever of the raw material that entered into the manufactured product?

What is the child — physically, mentally, morally — as he knocks at our school-room door, at six years of age? What changes take place in him at eight years of age, at ten, at fourteen? What mental changes attend the changes in bodily functions? What moral evolution follows in the wake of these marked physical changes and mental disturbances?

Modern child study seeks to answer these and many other questions. It is an application of modern physiological psychology, through which the child's mind is made an open page, in order that all concerned in his growth and development may read and thoroughly know his nature, and, knowing this, may work most intelligently in the utilization of educational facts and forces.

What are some of the facts thus achieved as the result of recent investigations, that should guide us in the education of the child? These results will apply equally well to backward, mentally deficient or defective children as well as to the normal child; for in either case, to be successful, we must know the child, the processes of growth, the periods of development, and the most potent influences that stimulate the unfolding of his latent powers. We shall, then, first endeavor to present some of the general results of modern scientific child study; and, in the second place, we will make application, in so far as the limits of time will allow, to the education and care of defective children. In addition, certain suggestions will be made with reference to the prevention of so great an annual increment to this rapidly growing class.

In the first place, with reference to the physical growth of the child, growth focuses for a time upon one set of organs or functions, then upon another, until the whole body is developed, but all parts of the body do not grow at one and the same time. The body grows first in length, and then in girth, in breadth and depth of chest, in breadth and height of forehead, in breadth and length of face. Furthermore, all children unfold their physical powers in exactly the same order, the difference between children of any age consisting in the fact that they do not grow at the same rate.

To make a special application of this well known fact of perio-

dicity in physical growth, let us observe the development of the muscles of the arm. The muscles of the upper arm — those concerned in the functioning of the shoulder joint — are ripe and ready for training at least a year and one-half before the muscles of the fingers. The muscles of the shoulder mature for training six months before the muscles of the elbows, and these in turn five to eight months before the muscles of the wrist, which are ripe and ready for training from three to six months before the muscles of the fingers. When we insist that a child shall begin to write by means of the finger muscles only, with a small pencil, in narrow spaces on ruled paper or a slate, we run directly counter to the principles of growth and development that Nature has so plainly written in his constitution. Must not education, to be education at all, be in accord with these principles rather than in opposition to them?

Just as the body unfolds by stages, the mind also develops in the self-same way. The first of these periods is known as the period of the growth of the powers of sense. At birth, only two senses are operative, the sense of touch and the sense of temperature. Shortly after birth the senses of vision, hearing, taste, smell, rotation, joints, and tendons, and the rest of the fourteen or fifteen senses with which we are all endowed, are added. During the first months and years of child life the senses must be permitted to act freely, in order that later mental development may be full and complete. This is what we mean by "cultivation of the observing powers." All of the raw material of thought, of memory, imagination, judgment, reasoning, is supplied by the sense experiences.

The second epoch in the mind's process of unfolding is the memory stage. This is the period when the child is characterized by a prodigious power of remembering detail. A single hearing of rhyme or rule, of song or catchy phrase, is sufficient to insure its correct reproduction. We are all aware how much more difficult it is for us now to commit rhymes or rules than it was during our second or third year of school life.

The third epoch is the period of the growth of the imagination. Children love to live in a world of make-believe. They love to play circus, church, or school. How easy it is for the child to assume the rôle of Davy Crockett, Daniel Boone, Robinson Crusoe, or Buffalo Bill! During this period there is developed a mania which frequently occasions grave concern to parents. I refer to children's lies. Now the lie of the child, it must be remembered, is by no

means the same despicable moral offence as is the deceitful lie of the adult. It grows largely out of his desire to excite wonder. It is a bit of incipient research. He tries it; and, if it works, he tries it again. If not, he quits.

The fourth period is characterized by the peculiar activity of the powers of judgment and comparison. This in turn is followed by the period of curiosity. Curiosity must be properly developed. No child whose curiosity is throttled and starved will ever become a good reasoner. He must first ask questions and reasons of others, in order to be able to ask questions and reasons of himself.

I have thus outlined the periods of mental development, for the purpose of showing that a well-organized course of study must be in harmony with these processes of development in order to be successful. More depends upon the *order* in which studies are assigned than upon the contents of the studies themselves. Some years ago four teachers in the city of Paris, in the Lycée (the school for boys), asked permission of the Minister of Education that each of them might give to his twenty-five pupils the same studies prescribed in the required course, but in a different order, an order believed by them to accord with the natural development of a boy's mind rather than the arbitrary order prescribed in a cast iron law. These boys completed all of the prescribed studies in this natural order in three and one-half years instead of seven years, the time assigned for the completion of the course as regularly given in the Lycée. Upon examination they were found to be equally proficient, and above the average in physical development, as compared with those who had spent seven years in going over the same ground. As teachers, we should have constant regard to the great principles of mental waste and mental economy. The course of study should fit the child. The child should not be jammed into an arbitrary curriculum, sustaining no relation to the natural order in which his powers of mind and body unfold.

In some of our schools seven or eight years are still devoted to the study of arithmetic, yet we know that all of arithmetic can be taught the child, and better taught, in the years between seven and one-half and ten. This is admirably done, to my personal knowledge, in at least one hundred and fifty schools, saving much time and energy, and making room for important studies which would otherwise be crowded out.

Some important discoveries have been made with reference to

fatigue and its influence upon mental and physical development. Fatigue is a physical poison, and bodily fatigue always induces mental fatigue. The nature of the chemical poison generated by fatigue has been investigated by the Russian chemist, Wedensky, as well as by Maggiori and Mosso in Italy. Overstrain at school, by producing fatigue, may be the occasion of such destruction and disintegration of bodily tissue as to cause serious and permanent mental defect.

Because of the violation of this law of fatigue, many children, who are compelled to work for long hours in factories, become maimed for life, and are thus drafted into the army of dependents who must be supported by the State. In the large stamping-works and canning factories in a city like Chicago, not a day passes but some child is made a helpless cripple. These accidents all occur after three o'clock in the afternoon. The child that has begun his work in the morning with a reasonable degree of vigor, after working under constant pressure for several hours, at about three o'clock becomes so wearied, beyond the point of recovery, that he can no longer direct the tired fingers and aching arms with any degree of accuracy. He thus becomes the easy prey of the great cutting knives or of the jaws of the tin-stamping machine. Proper factory legislation would prevent young children from working so many hours as to become wearied to the point of danger.

The vision of 200,000 school children has been tested. Tests recently made, under my personal supervision, upon 38,000 school children in Illinois, revealed the fact that defects in vision increase, from grade to grade, with the increase of school work. The teacher may be unable to tell what is the matter with a particular child's eyes, but it is possible for him to ascertain the existence of defect. A case in point. A teacher in a school visited by me had written certain "text examples" on the blackboard. The problems were in arithmetic, and were concerned with partial payments. Four or five dates were given, to designate the time of the various payments. The problems were to be solved by the various members of the "A" class, most of whom had seats, as it happened, in the back part of the room. The results were handed in. All but one, a bright faced, industrious boy, were successful in getting the right answers. He was ordered to stay in at recess, and work the problems over. His method of solution was perfectly correct. He had not copied the dates correctly, hence the error in his answers. The teacher accused him of carelessness. I asked her to go to the back of the room

(after the boy had gone out), and, having changed the dates, I requested her to write them on a convenient slate. Thus she did, and came forward to compare what she had written on the slate with the copy on the blackboard. She had copied four out of five incorrectly. She had chided the boy for carelessness, when it was a physical impossibility for him to read the figures on the board at that distance, as it was for herself. By simple tests his defective eyesight could have been recognized. 11 per cent. of the children in our public schools have defective vision. This of itself would not be so serious, were it not that defective vision will eventually cause nervous disorders in any child.

The dull pupil has an open mouth and a long, drawn-down face. The voice of the stupid pupil has a dull, thick, nasal sound, such as we all have when the nasal air-passages are clogged by a bad cold. This elongated, stupid face of the dull pupil is due to adenoid growths in the vault of the pharynx. They should be removed by the surgeon. This can be done with great ease and facility. Multitudes of children can thus be saved from intense, acute, chronic suffering, as well as from the cloud of black-damp stupidity. We owe it to all children to examine their hearing as well as their vision. 19 per cent. of the pupils in our public schools have defective hearing in one or both ears. It does not seem to be a well-known fact that impaired hearing is so frequent. Children thus affected have been accused of being lazy, listless, inattentive, and stupid, when, in fact, it was their ears alone which were at fault.

No teacher, parent, clergyman, or other person interested in the welfare of children can afford to lose sight of the fact that the vast army of those suffering from nervous diseases is greatly augmented by subjecting the tender and immature nervous system of young children to the almost constant excitement and occasional overpressure and nervous strain attendant upon certain arbitrary, cast-iron requirements in some schools. How can the influences playing such havoc with the nervous system of children be guarded against? How can parents, kindergartners, teachers, nurses, and guardians be led to see the importance of this subject?

No reply can be more pertinent than that of Dr. Rachford. "If the campaign against the evil of constantly subjecting children to the nervous strain resulting from the artificial conditions which obtain in all cities is to be in any degree successful, then the whole subject must be placed upon a more exact physiological basis than it has

ever been before so that those who have charge of the young may be told not only that nervous strain is an important cause of neurotic disease, but told also why this is so.

Teachers and guardians of the young should know that the nervous system of the child differs very materially from the nervous system of the adult. They must be told that the child, especially in his nervous organization, is not "a little man." His nervous system is structurally and functionally immature. It is excitable, unstable, and under feeble inhibitory control. The sources of reflex irritation in the child are many, and the nerve centres discharge their force more fitfully and readily than in the adult. The period corresponding with the onset and establishment of the reproductive function in girls is a time when they are especially predisposed to nervous disease. These and other physiological peculiarities of the nervous system of childhood are much more potent for evil when associated with the various "blood conditions" casually related to the neurosis of childhood.

With children of good physical constitution, working within the limitations of their proper grades, there is almost no danger that a moderate amount of school work will in any way assist the development of neurotic disease, provided always that the hygienic conditions of the school, especially the light and ventilation, are good. But the strain of ordinary school work affects children of poor physical development (many of whom are, unfortunately, precocious) very differently. A large number of these children, by reason of bad heredity, are neurotic, poorly nourished, and anæmic, and many of them have tuberculous, rheumatic, or syphilitic inheritance; while others, from accidental causes, such as bad hygiene, improper food, etc., are below the normal in physical development. The nervous systems of such children are in a condition of malnutrition, and are, therefore, not capable of doing the ordinary work of their grades in the public schools. And, if they are permitted to do this work, or if, as is often the case, they are encouraged to push forward into higher grades than the one to which their years and strength should assign them, disastrous consequences will surely follow, and their nervous systems may be injured beyond repair.

Such children, under the actual strain of school work, may develop chorea, hysteria, and other neuroses. An important duty, therefore, of every physician is to advise against much school work in children of feeble physical development, and to explain to parents and

teachers why they should first have their physical defects looked after, and then be placed in a grade lower than that to which their age and intelligence should assign them. Under conditions of over-pressure and nervous strain, every grain of knowledge is gained at the expense of health. Of course, the predisposition to nervous disease is due to heredity. Would that every teacher could, in accordance with Beecher's trenchant injunction, for each of his pupils "select good parents to be born from"!

In all education we should, if we would do the most for the child's health, follow the path of least resistance. Suppose you have a dynamo with four strands of wire - one of copper, another of German silver, a third of steel, and a fourth of zinc - to transmit the current generated. Which wire will conduct the most of the electric current from the great generator? Why, the copper wire, of course. If you insist that the current must be conducted by the German silver wire alone, what takes place? You burn out and ruin your dynamo, for the electric current will follow the path of least resistance. Why not use the same common sense in the case of children?

When we speak of school work as the cause of disease, we mean not only brain work, but also the mental excitement that attends examinations, and is a direct consequent of the reward of merit system still in vogue in some of our schools, producing such symptoms as the grinding of the teeth and jaws in sleep. It must be made to include and comprehend all that is comprehended in the term "school environment," comprising lighting, heating, ventilation, seating, rest periods, programme of work, and the like.

Again, fathers and mothers, beware of the danger of parading your children before the public in early childhood. How sad to see the little child, unduly excited, robbed of sleep, worried with anxiety, attempt to sing a song or "speak a piece"! When will parents learn that precocity is an abnormal condition in the human infant? This mental cramming is generally begun at home, with the probable result of mental impairment. Mothers, look to the physical, and retard, if need be, the intellectual development of your child. Vegetation, and not intellection, is the ideal life of early childhood. Above all, give the child fresh air. The child may exist without fresh air, but no child can grow or work without fresh air.

Let us do all in our power to make the development of the child natural, in the most significant sense. In the fullest and most complete sense let us guard against nervous depletion, degeneracy, and

disease, by seeking ever and always to make the child's nervous system his ally instead of his enemy.

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* Put on the list by request.

XII.

Deserted Children.

DESERTION BY PARENTS.*

BY REV. E. P. SAVAGE,

SUPERINTENDENT OF THE CHILDREN'S HOME SOCIETY OF MINNESOTA

7,334 children deserted by one or both parents in the year 1895. This is my text, found in the book of the Depravity of Man. It is the report that I have obtained from 205 institutions and societies that care for children in this country. 788 such institutions are enumerated in the United States census of 1890, and besides these are many Humane Societies and Children's Home Societies in twenty States not thus enumerated, so that the whole number much exceeds 800. Therefore, these reports are from less than one-fourth of the whole.

Only 30 report from the 75 or more in Ohio, 18 of the 140 in New York, 9 of the 45 in Indiana, 4 of the 27 in California, crowded with children by the thousands. It is safely within bounds to say that not less than 25,000 children were deserted in this country in 1895.

100 institutions report the cost of the care of the 4,223 such children in their care was \$214,883.

4,408 are reported as deserted by the father, 4,180 by the mother, 1,338 by both parents.

Now what shall we do about it? What can be done about it? This is the problem before us. Little did I dream of the magnitude of it two years ago, when I first proposed it at the National Conference at Nashville.

I had found it constantly pressing upon my attention in my own work. I found that the same evil confronted other workers, and

* Read at the National Conference of Charities and Corrections at Grand Rapids, Mich. June 1, 1896.

alarmed them. As Rev. M. J. Egan, of Minnesota, says, "It is a question that clamors for solution." Mr. Frank Lewis, of Minnesota, says, "This is a great evil, and requires heroic treatment, and it seems to me that the time has come when it should receive our closest attention, best thought and effort to provide an adequate remedy." But I could find no authority to which to appeal either for information as to the extent of the evil or the solution of the problem. The national government never had got the statistics. No State had done so. No statement had ever been published that attempted to measure the wide extent of this unnatural and awful crime. So I resolved to appeal to the workers themselves who come most in contact with it. I sent a list of questions to many of them in all parts of the land; and 80 replies came from 30 States and from Canada, but statistics came from only 18 States. The replies gave glimpses of the greatness of the evil, but the statistics were not sufficient to give us an accurate estimate of the numbers concerned. This year, although the returns are far from complete, they are sufficient to enable us to form some proper idea of its extent. About 240 replies have been received, and 205 have given statistics. They have come from 46 States and Canada, reaching from Alaska to Texas and from Maine to California. The evil exists everywhere. The need of a remedy is universal.

I can give but a few of the replies.

Mr. James Smith, of Cincinnati, in his report of the Truant Fathers' department of their effective society, says: "In this department more meanness, badness, deceit, and duplicity is manifested than in all others combined. Our records disclose cases where the father has compelled the wife and mother to submit to the embraces of strange men, and then robbed her of the proceeds of her shame, cases where he has by habitual neglect and abuse driven her to the use of strong drink, and then left her without a cent, cases, where, as the result of his evil life, he has ruined her physically, often beyond the means of a partial recovery; cases where his abuse has maimed, wounded, and crippled her for life, and then abandoned her with her children to make a living for herself and children as best she may."

Is it strange that after such a category of terrible crimes, to which more might be added, C. L. Brace, of New York, and several others from various States recommend as a penalty "the whipping-post";

or that Mrs. Hines, of Montgomery, Ind., and several others recommend that they be imprisoned and compelled to break stone the rest of their days, or that J. C. Ray, of Manchester, N H., recommends "hanging."

In response to the question, "What, in your opinion, are the chief occasions of this evil?" 71 out of the 98 replies mention "drink." One-fifth of the replies mention "idleness," and the same proportion mention "lust and immorality." "Hasty and unwise marriages" are frequently spoken of, and "lax laws concerning marriage and divorce," "failure to enforce the law," "poverty and ignorance," have their place. A reply from Pennsylvania says, "Wretched bringing up of girls, poor food and dirty homes, result, husband takes to drinking result, desertion of children." Mrs. Shipman, of the Chicago Foundling Asylum, says, referring to the mother, "Fear of the disgrace of exposure, no prospect of making a living with the baby to care for." Dr. Amos Barlow, of the Children's Home Society of Michigan, says, "The ostracism of the mother of illegitimate children." Rev. George K. Hoover, superintendent of National Children's Home Society, says, "The double standard of morals: fathers of illegitimate children should bear as much penalty as mothers, legally and socially; the very low standard in public thought as to the worth of the child."

The twelfth question was, "In how many cases was an effort made to secure the return of the father or to secure his arrest and compulsion to support the child?"

Of the 93 replies, 69 say there was "none." Of the 24 remaining, the superintendent of the Orphan Asylum at Albany, N Y., reports, "less than half out of the 236 cases." Dr. Darby, of the Children's Home Society of Ohio, reports, "twenty-five efforts: no arrests." J. J. Naylor, of the Humane Society of Halifax, says, "Twenty two." The agent of the Humane Society of Milwaukee reports, "Many arrests, but not satisfactory results." From St. Vincent's Infant Asylum, Chicago, "Ten out of 560 cases." Mrs. Shipman, of the Foundlings' Home, Chicago, "Three or four, no results." The remainder of the 24 report, "A few," or "One," or "Two or three." I have no reason to suppose that the condition is any better with those who did not report. This shows the fact that in the vast majority of cases the deserting parent has utter immunity from arrest or any attempt at punishment. I

believe I am safe in saying that there is no crime involving as much of evil and as many burdens to society, so much of a menace to the most sacred interests of life, that has such wide-spread immunity from punishment.

The survey of the facts is painfully humiliating and exceedingly depressing. But there is one bright example of splendid success in the attempt to bring the guilty parent to justice, and a few others of sufficient success to show what may be achieved with a determined purpose and a manly effort.

Mr. James Smith, of the Humane Society of Cincinnati, Ohio, reports that out of 937 cases of truant fathers investigated, involving 1,752 children, 634 were arrested or compelled to provide support; and there was collected from them for the support of their families, a grand total of \$13,947.94. All honor to Mr. James Smith and the Cincinnati Humane Society! They have shown us how we may do something to lift from society one of its heavy burdens.

The Bureau of Justice of Chicago, the Humane Societies of Cleveland and Toledo, Ohio, of Halifax, N. S.; of Rhode Island, and of Massachusetts, have done something in this direction. No doubt others are worthy of mention that have not been brought to my notice.

But the fact remains that the vast majority of truant parents have entire immunity from punishment, and their deserted children are burdens upon society. What the reasons are it was one of the purposes of this inquiry to ascertain. The six succeeding questions concerned that.

The thirteenth question was, "Do the laws of your State take cognizance of the crime, and do they attach any penalty to it?" And the fourteenth was, "How does the law work?"

Replies from nine States and Territories say that the laws do not punish it: they are Arkansas, Indian Territory, Kentucky, Louisiana, Missouri, Nebraska, Tennessee, Virginia, and West Virginia.

In the other States and Territories and in Canada laws are reported, but the great majority of the replies are such as these—J. I. Kelso, of Canada: "Yes, but they work poorly—men abscond, and the expense prevents following them." Or like replies from California: "Yes, but not satisfactory." This is the burden of the great majority. A number of replies from Ohio, and one each from Colorado, Connecticut, and South Carolina, give favorable response both

as to the law and its working. But even Mr. Smith, of Cincinnati, mentions "the need of improved legislation."

The most of the laws that have been reported to me deal with the evil chiefly with reference to "non-support," and make it a misdemeanor punishable with a fine and imprisonment, usually not to exceed \$100, and not to exceed a year's imprisonment,—often a much shorter period. The laws of Minnesota make the abandonment of a child under six years of age punishable by imprisonment not to exceed seven years. But I have never known of a prosecution under the law, and able legal authorities interpret the law as applicable only to cases where the child is abandoned in such a way as to imperil its life, while the ordinary method of desertion is to leave the child in the charge of some poor woman or some institution where its physical wants are being supplied, and then abscond, leaving the burden of its support upon the charitable public.

Question fifteen was, "Have you any adequate agency through which a mother without money, deserted by the father of the child, can secure his return and compulsion to support the child?" and sixteen, "If so, what is it?"

Note here that the reports show the whereabouts of the fathers of 1,919 as known and of 2,102 (more than half) as *not known*.

64 out of the 80 replies to this question state that they have no such agency. Of the remaining 16, several mention the Humane Society. But Mr. Smith, of Cincinnati, who has surpassed all others in the enforcement of law, replies, "We have none." A few mention the county attorney, and D. R. Noyes, of St. Paul, says that the St. Paul Relief Society has had the law enforced in several cases.

Mr. O'Brien, of Washington, Ga., thinks that the laws of Georgia are sufficient, but other replies from his own State say they are not.

In Illinois the Women's Protective Agency and the Bureau of Justice are mentioned as being helpful, but not adequate. So I am compelled to the conclusion that, as society is at present organized, we have no adequate agency for the relief of the deserted mother and child. In the majority of cases the absconding father goes to a distance beyond the jurisdiction of the court, and there is no one with money enough or interest enough to make the effort to bring him to justice.

The eighteenth question was, "What were the chief hindrances in

bringing the guilty parent to justice?" Mr. H. W. Lewis, of Washington, D.C., replies, "Unhealthy public sentiment, absence of wholesome laws, and utter conservatism. If these were remedied, the ease with which the offender escapes from the jurisdiction of the courts would be a hindrance."

The reason given most frequently was, "The expense, the escape from the jurisdiction of the court, and want of a proper public sentiment to demand the punishment of the offender." "Lack of proper legislation; fear of exposure on the part of the mother when the child was illegitimate," were also frequently assigned. From far-off Alaska on the north-west to Halifax on the north-east, from the green hills of New England to the Sierra Nevadas of California, this is the burden of the replies. The difficulties are the same. In addition to these such as the following are also mentioned: A reply from San Diego, Cal., says, "The low character of the offender." Mr. Curtis, of New Haven, Conn., replies, "The unwillingness of suffering mothers to continue the complaint after making it." Others refer to the same reason. J. G. Harrison, of Macon, Ga., "A knowledge of the ease with which they may escape responsibility and punishment."

A long time ago a wise observer said, "Because sentence against an evil work is not executed speedily, therefore the hearts of the children of men are fully set in them to do evil." And to-day Mrs. Goff, of Akron, Ohio, finds that the chief hindrance is the fact that nothing is done to bring the guilty party to justice.

Another reason that I find often indicated is the one referred to by A. B. Gillette, of Lancaster, Ohio. "Many of the creatures are so poor and worthless that a majority of people think that it is not worth while to bother with such worthless beings." A similar reply from Mr. Wilson, agent of the Humane Society of Washington, D.C., is: "I find that they are usually such worthless characters that their families are better off without them." I apprehend that this view, which is wide-spread, will account for a very large part of the prevalence of the evil. It is a practical difficulty that needs to be dealt with by such heroic treatment as that which the Cincinnati Humane Society is using. Another hindrance that many workers have felt besides M. M. Southworth, of Alliance, Ohio, is lack of proper organization. He says, "It should be a well-organized incorporated society." Mr. Quivey, of the Children's Home Society of Nebraska, says, "No adequate agency exists to see that such laws as are neces-

sary are enacted and enforced. Last, but not least, lack of extradition laws by which the offender may be taken from another State."

The last question was, "What would you suggest as a remedy for this evil?"

The remedies proposed range themselves under several classes

- (1) Those that pertain to law, as to its source and authority.
- (2) Those that pertain to the penalties of law.
- (3) Those that pertain to the enforcement of the law and the agencies needed.
- (4) Those that aim at such a condition of society as will secure right laws and their enforcement.

(1) As to the source and authority of law. J. J. Naylor, of Halifax, says, "Make the offence a national one; interstate legislation." And a large number make a similar suggestion. Mrs. McPherson, of New York: "Let the United States have a general children's law." A large number agree with T. J. Bingham, of New York, who says, "Make the offence extraditable." Similarly, Mr. Keckler, of Cincinnati, asks for "reciprocal legislation" between the States. W. J. Maybec, of the Children's Home Society of New York, says, "Make a general law for the United States, so that a man could be arrested anywhere for this crime, and punished, imprisoned at hard labor, and from his earnings support wife and children."

This is a plan frequently proposed in the replies. Another suggestion is that of Mrs. F. A. Hurd, of Leavenworth, Kan., "that, before license to marry is given, the proposed husband should give security for the support of wife and children." Replies to similar effect come from a number of States. Many propose that the expense should be levied on the county. This law is already in operation in Wisconsin and several States.

(2) As to the penalty. F. A. Haywood, of the Colorado Humane Society, recommends the laws of Colorado, which, like those of Ohio and Illinois, require that the truant father give bonds for the support of family or go to jail. B. H. Brasted, of the Children's Home Society of North Dakota, says, "Make the crime of bastardy a felony, then the man can be brought from another State."

Frank Lewis, of Minnesota, recommends "laws in every State requiring the arrest of such fathers, setting them at work, and using the proceeds of their labor for the maintenance of their families." As already stated, this is a favorite plan, and is proposed in replies

from many States. Dr. Darby, of the Children's Home Society of Ohio, whose great soul has been stirred within him, says, "Make it a shot-gun case. I don't mean to shoot, but try everything,—restriction, prosecution, conviction, secretion of children, disfranchisement, etc." Dr. Amos Barlow, of the Children's Home Society of Michigan, strikes a note of no uncertain sound, that may yet be echoed in the laws of the land, when he says, "The father who abandons a helpless girl and her babe, or who abandons his wife and children without support, should be made incapable of having more children." This is severe treatment: but is it any more than wise precaution for the safety of society?

(3) As to the enforcement of law, and the agencies of it. Mrs. Fish, of Montana: "Able, alert district attorneys and other officers, assisted by organized societies for the care and protection of children." O. A. Freeman, of Waterloo, N.Y., says, "We have in our city an officer who acts in the capacity of peacemaker among divided families, and he does good work in this direction." Michel Heymann, of Louisiana, says, "There should be a society like the Children's Home Society for this purpose." Rev. George K. Hoover says, "The Children's Home Society and the Humane Societies could help, but a society for the protection of women and children in large cities is needed." A national society for this purpose is also recommended. Mrs. McPherson says, "Every county should have an agent." W. B. Sherrard, of South Dakota: "Every State should have an agent whose whole duty should be to look after the interests of the children."

(4) Those that aim at the proper condition of society. H. W. Lewis recommends "education, wide-spread and specific, both as to the extent of the evil, its moral and sociological effect, and the burdens that it produces." Sister Ann Francis, of St. Louis: "Educate the young in morals and faith, and in a sense of justice and the most sacred duty of taking care of their offspring." Sarah S. Richmond, of New York: "Educate the people to a sense of the iniquity of the desertion of a family. Mere laws against it are of no avail unless the people themselves oppose the crime." And many agree with her. J. G. Harrison, of Macon, Ga.: "Stop the sale of whiskey, and do not allow marriage when people lack the qualifications for the support of a family." Mrs. L. P. Alden, of Terre Haute, Ind.: "More earnest work to instill Christianity into

such people. I have little faith in the law's ability to blot out such evils." Mrs. Shipman, of Chicago: "Christianity is the only remedy. If men were treated as women are, it would help."

RECOMMENDATION.

As a report without a recommendation would not be complete, I close with the following recommendations: (1) To endeavor to secure the enactment of more effective laws. (2) To utilize the various agencies now in existence to aid in securing the arrest and punishment of the guilty parent, — such as the Humane Society, the Associated Charities, various child-saving agencies, such as the Children's Aid Societies, Children's Home Society, State and County Homes, etc. These could serve as bureaus of information through which to obtain and to spread the information necessary to secure the arrest and punishment of the guilty parent. (3) The wide-spread dissemination of information concerning the alarming facts pertaining to this evil. Often officers will not undertake to punish it, and the public does not demand it because of the prevailing opinion that the cost of prosecution is greater than that of caring for the children.

Publish it broadcast that the cost of caring for the 4,223 deserted children in the 100 institutions that reported the cost was \$244,683, and that this was less than one-eighth of the total, which was probably more than \$2,000,000. Let this be made known to the average tax-payer, and it may help him to see the importance of an earnest effort to check an evil the *cost* of which is the least of all the weighty reasons for it.

A most important agency that would greatly aid in securing this and many other benefits to be desired would be a National Board of Charities. It should be their duty, among others, to obtain the statistics pertaining to this evil from all parts of the country, and to give the facts publicity. Their reports would be of surpassing importance in aiding to secure the needed legislation. In the mean time let State Boards of Charities gather the statistics in their own States, and make them known. They will be a powerful impetus toward the awakening of public opinion.

Let in the light upon the great evils of the day. Let the people know their extent, and let them be made to feel that they have a responsibility for their reform. I have faith enough in their con-

STATISTICS CONCERNING DESERTED CHILDREN IN THE UNITED STATES AND CANADA IN 1895.

PRESENTED IN CONNECTION WITH THE REPORT BY REV. E. P. SAVAGE, SUPERINTENDENT OF THE CHILDREN'S HOME SOCIETY OF MINNESOTA, AT THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION HELD AT GRAND RAPIDS, MICH., JUNE 4 TO 10, 1896.

	A. Number of institutions in which children are cared for in the State as reported in U. S. Census of 1890 (with a few exceptions)	B. Number that gave reports concerning deserted children	C. Number that reported the cost of caring for them	D. Number of children in them	E. Cost of caring for the year	F. In 1895, of the children that we have had to deal with, the number that have been deserted by one or both parents was	G. The number of those deserted by the father was	H. The number of those deserted by both father and mother was	I. The number of these that were illegitimate children was	J. The number of these where the whereabouts of the father was known was	K. The number of these where the whereabouts of the father was unknown was	L. The number of these where the whereabouts of the mother was known was	M. The number of these where the whereabouts of the mother was unknown was
1	Alabama	5	4	11	\$660	11	7	4	—	—	3	3	1
2	Alaska	9	1	15	375	15	7	4	—	—	—	—	1
3	Arizona	1	1	55	1,300	213	99	72	32	3	3	14	55
4	Arkansas	27	1	43	2,150	543	41	2	—	31	3	48	2
5	California	3	2	259	13,662	265	177	60	68	134	83	159	19
6	Colorado	16	9	96	3,160	121	91	50	41	21	2	71	48
7	Connecticut	4	1	13	840	13	13	—	13	—	—	—	—
8	Delaware	9	5	2	—	—	—	—	—	—	—	—	—
9	District of Columbia	9	2	13	—	—	—	—	—	—	—	—	—
10	Florida	3	4	13	—	—	—	—	—	—	—	—	—
11	Georgia	13	4	2	—	—	—	—	—	—	—	—	—
12	Idaho	26	6	1,090	22,714	1,122	521	237	477	221	503	610	114
13	Illinois	45	9	314	30,668	315	223	56	165	17	19	156	111
14	Indiana	7	5	127	8,000	247	116	81	41	22	79	57	38
15	Iowa	1	1	40	2,140	106	69	27	62	26	34	8	4
16	Indian Territory	6	3	31	3,800	55	20	6	40	8	22	2	7
17	Kansas	22	0	8	130	9	8	—	8	—	—	8	8
18	Kentucky	5	4	—	—	—	—	—	—	—	—	—	—
19	Louisiana	5	1	—	—	—	—	—	—	—	—	—	—
20	Maine	8	1	—	—	—	—	—	—	—	—	—	—
21	Maryland	37	7	—	—	23	17	6	56	—	3	—	1
22	Massachusetts	43	1	—	—	74	73	1	18	70	—	—	—

23	Michigan	18	4	1	29	1,450	314	285	15	27	52	201	24	27	225	30
24	Minnesota	23	23	7	252	12,003	348	300	48	37	205	106	34	197	141	40
25	Mississippi	31	•	•	•	•	•	•	•	•	•	•	•	•	•	•
26	Missouri	21	•	3	362	12,160	362	186	126	40	159	203	—	3	3	2
27	Montana	2	2	—	—	—	3	3	3	3	—	—	—	4	11	•
28	Nebraska	5	2	1	13	650	16	7	11	4	15	1	11	4	11	•
29	Nevada	2	•	•	•	•	•	•	•	•	•	•	•	•	•	•
30	New Hampshire	8	5	1	10	1,500	33	27	15	12	31	2	20	14	14	10
31	New Jersey	27	3	2	25	1,550	25	6	3	6	•	•	•	•	•	•
32	New Mexico	1	1	•	•	•	•	•	•	•	•	•	•	•	•	•
33	New York	140	18	8	269	20,974	572	255	89	167	303	90	75	161	127	55
34	North Carolina	5	2	1	40	1,500	40	20	20	—	21	15	—	15	—	4
35	North Dakota	2	2	1	14	700	14	—	—	—	3	11	1	13	14	•
36	Ohio	75	30	22	524	58,508	1,811	1,416	117	251	711	183	1,136	505	431	107
37	Oregon	3	2	1	39	390	40	40	1	—	39	—	—	39	—	•
38	Utah	1	•	•	•	•	•	•	•	•	•	•	•	•	•	•
39	Pennsylvania	67	19	8	87	7,512	128	86	31	19	45	17	11	33	13	8
40	Rhode Island	10	•	•	•	•	•	•	•	•	•	•	•	•	•	•
41	South Carolina	5	3	2	33	3,200	33	19	14	5	10	—	3	2	5	1
42	Vermont	3	3	1	18	900	18	16	2	—	18	—	14	2	2	•
43	South Dakota	1	1	•	•	•	•	•	•	•	•	•	•	•	•	•
44	Virginia	12	3	—	—	—	19	15	—	4	—	2	1	14	11	•
45	Tennessee	3	1	1	11	900	11	—	—	—	—	11	—	—	—	4
46	West Virginia	6	1	—	—	—	22	—	—	—	—	—	—	—	—	•
47	Washington	7	1	1	24	1,200	24	22	2	5	—	—	—	—	—	2
48	Texas	9	3	2	108	3,400	41	14	13	4	—	—	6	—	—	•
49	Wisconsin	21	1	1	162	22,937	162	112	50	2	92	53	82	53	3	2
50	Canada	—	3	1	70	3,300	160	80	80	2	—	—	—	—	—	•
	Total	786	205	100	4,223	\$244,683	7,334	4,408	1,160	1,336	2,703	1,718	1,919	2,102	2,175	673

• Indicates a reply without statistics.

N. B. Besides the 786 institutions enumerated above, there are Children's Home Societies in 20 States and Humane Societies in many cities, making the number of such agencies that care for children much more than 800.

From these figures it is seen that less than one-fourth of the institutions having the care of children have reported the number of deserted children in their charge, so that, if a similar ratio exists in the remaining institutions, not less than 25,000 were deserted by one or both parents in the country in 1895. Less than one-eighth reported the cost; and, at a similar ratio, the cost would have been more than \$1,000,000.

science and sense of justice to believe that they will rise in their might, and that the sanctity of the home and the sovereign rights of childhood shall be protected from this high treason against their most sacred interests.

Number that gave reports concerning deserted children	205
In 1895, of the children we have had to deal with, the number that have been deserted by one or both parents was	7,334
The number of these deserted by the father was	4,408
The number of these deserted by the mother was	1,160
The number of these deserted by both father and mother was	1,336

There are more than 850 institutions and societies that care for children. If a similar ratio prevails through them, then there were not less than 30,000 children thus deserted in 1895.

XIII.

Social Settlements.

SOCIAL SETTLEMENTS.

AN ADDRESS BY F. G. PEABODY, D.D., CAMBRIDGE, MASS.

Ladies and Gentlemen, Fellow-students,—I think a word should be said at the outset of the relation between the settlement idea and such social service as the National Conference of Charities and Correction represents, for there can hardly be anything more opposed to conventional charity than the social settlement. Its representatives have an almost morbid terror of being involved in charity. They are not charity workers, in the technical and limited sense. The settlements are not charitable institutions. They are, on the contrary, illustrations of social equality and democracy. The settlement workers do not go down from their homes of prosperity with philanthropic condescension to aid the poor. They simply live among the poor, and their relation with them is that of neighbors and personal friends. They dismiss altogether the notion of social classes. They recognize but one social circle,—the comprehensive circle of human sympathy and need. I remember, one day in London, lighting upon a group of three young men who had been residents in Toynbee Hall, and had now taken up their residence a mile further east. They were simply giving themselves to the leavening of their own little neighborhood, and especially to the service of a group of boys. They were all well-born and well-educated men. I asked one of them if he did not miss the life of the West End, and he replied "If we missed it, we should go to it. We are only here because we like to be here. The people we are born among seem to us extremely dull, and these people seem to us extremely interesting. We prefer this kind of life." That is the settlement idea. It repeats that epoch-making phrase which the leader

of this work in America once used. "You cannot," said Miss Addams, "do anything *for* the poor. You have to do things *with* the poor."

Thus, on the face of things, the technical work of charity and its administration seem to have no close relation to the work of the social settlements. Yet, in reality, no member of this National Conference, rightly instructed in the principles of relief, would for a moment accept so limited a definition of the work of charity as this distinction presupposes. We stand for a much larger view of our own sphere. Only last evening the apostle Paul was remembered by us as saying that one might give all his goods to feed the poor, and yet not have charity. Charity to us, then, represents not the condescension of the prosperous, but the fellowship of the common life. Charity to us is not an aristocratic, but a democratic quality. Charity is the personal expression of that *caritas* which Christianity made a part of civilized life,— the charity which is simply the utterance of the heart of love. When, then, we accept this larger and more legitimate definition of charity, the settlement plan joins hands with the purpose of our Conference. For this is what the settlements also represent,— the simple, personal contagion of the life of love. They believe that the natural and friendly contact of the cultivated and consecrated with the life of the unfortunate and degraded is of itself a wonder-working power,— that there is a contagion of righteousness as natural as the contagion of disease; that the method of social elevation is not through patronage, but through mutual confidence and respect. And in all this their faith and method are ours as well.

There is one other aspect in which the settlement plan stands with us here. It is in the attitude of the learner. These social settlements are in one sense colleges. They are places where people are learning what the social order and the social problem really mean. If the social settlements ever turn out to be simply places where people live, and not where people learn, then we shall have not so much settlements as settings,— a mere residuum of social life. But, in reality, the social settlements are laboratories, where one meets the scholarship of the new time and studies the modern issues of the social world. As learners, then, the social settlement students and the charity workers gladly take counsel together. This Conference, also, is a college, a summer school. We come as learners, to ex-

change our thoughts, and fortify our purposes, and enlarge the horizon of our daily work.

It is not an accident that these settlements have sprung for the most part from university life or are so often known as university settlements. It happens because of this momentous fact, that, while in the present time a great many people are still indifferent to these social issues, two great classes are alert before them. One of these classes is the great hand-working class, and the other is the students of the universities. Hand in hand the liberal scholar and the workingman are making their way to some sort of solution of the solemn problem of our time, in the midst of neutrality or opposition on the part of many of those who seem most equipped to deal with the social question themselves. The sense of the present situation brings these two widely separated groups together, and they become fellow-students in the college of the settlement. Nothing is more interesting to-day than to see how people of these different types — the educated, as we call them, and the workingmen, as we with equal looseness denote them — are coming through the settlement idea into a larger view of education. There was once in Boston a famous Methodist minister, who had been bred a sailor and had long followed the sea. After his conversion he became a preacher at the Sailor's Bethel in Boston. Father Taylor, as he was called, had a long and close intimacy with the philosopher, Ralph Waldo Emerson, a man of such different training from that of the sailor-preacher that one might have thought they would have little in common. Father Taylor, however, once remarked of Emerson that Mr. Emerson would have been a very interesting and great man if he had only had a complete education. Of course, what Father Taylor meant was that Emerson had never been to sea — and he was proud enough of his calling to be convinced that no one could be a thorough philosopher who was not also a thorough sailor. This is the spirit in which the contagion of settlement life broadens one's theory of education, and makes one sure that there are more ways of self-development than the universities recognize or teach. When a scholarly man or woman meets the man or woman of the daily habit of handwork, each becomes the instructor of the other. The student learns new ways to be faithful and self-controlled — and the hand worker finds in the cultivated man neither a prig nor a snob, but a man who wants to learn as well as to teach.

We are going to hear to-day from leading representatives of the settlement idea. Let us listen to them with cordial sympathy, and then ask them just as many intelligent questions as we can.

The work in Cambridge, Mass., known as the Prospect Union, is not precisely a settlement; yet it has grown as a social settlement ought to grow. For the law of healthy settlement growth is not first a scheme, then a house, then some furniture, and then some people in the house. It ought to be first a person, then a few people with him, then perhaps a home, and then, growing out of this beginning, all the paraphernalia of settlement work. This is how the Prospect Union came about. A young minister, working among the work-people of Cambridge, found that he must get close to the life which he desired to interpret. So he came to the college, and asked for a few young men to help him, and he gathered together a group of loyal young men, who became the founders of the Union. Out of this modest, unassuming work has grown a large, permanent, and profitable institution,—a blessing both to the workingmen who learn and to the college boys who teach. I have the pleasure of introducing to you Rev. Robert E. Ely, of the Prospect Union.

THE SETTLEMENT IDEA.

BY ROBERT E. ELY, PROSPECT UNION, CAMBRIDGE, MASS.

The social settlement idea has now, almost in spite of itself, developed into a movement, and this movement has proved itself to be founded on true principles. In this scientific age everything must be scientific, and it is surely scientific, if we are to help the poor, to know something about the poor. And, naturally, the way to know about the poor is to try, so far as we can, to share their life. May it be permitted one, who is not engaged in what is known technically as a social settlement, to say some words about social settlements pure and simple?

First, those engaged in this work seem to have got at the real problem. Some social reformers are greatly disturbed about the

unequal distribution of wealth, and thus, they would have us believe, is the problem of modern society, but that view is superficial. It makes little difference how much more than enough the multi-millionaire has, so long as I have enough. If I and my fellows are able to reach the natural possibilities within us, then we need not distress ourselves about the burden of superfluity of possession that some others have to bear. The real problem, then, is the unequal distribution, not of wealth, but of opportunity. In the United States we have learned not only the limits, but the absolute fatuity, of the saying that any man may become President. We know that there are thousands in our great American cities to whom it is utterly impossible to become the best that they might become under other conditions. There is a heritage from which they cannot escape, and about them and upon them press circumstances that rob them of the natural possibilities that are theirs.

The social settlement idea has sometimes misrepresented itself. I once heard a conversation something like this. The head of a social settlement was asked, "But what do you *do* in social settlements?" And the answer was: "We do nothing, that is our mission. We are here living among the poor simply to help them through the natural avenues of neighborliness; we are not to be considered philanthropic." It seems to me that that misrepresents the settlement idea, and I am happy to be able to say that it misrepresents the facts concerning that particular settlement. The residents are not in a poor district simply to do nothing, and they cannot claim that theirs is a wholly natural life. They deliberately choose a residence there because they are philanthropic and want to help their fellow-men. Such words as I have quoted obscure the fact. Moreover, the residents in social settlements do not live as the others do around them, and they should not. They live better, and they ought to live better. The social settlement, in spite of its dread of being institutional, must be a centre of philanthropic activity, and such, in fact, it is. In such a world as this, as some one has said, only angels have any right to be mere spectators. Social settlement residents are not and cannot be spectators, they must be active, and they are.

A person living and working among the poor is beset by great temptations. Surrounded as the settlement worker is by a multitude of problems, his greatest problem is himself. It is so hard to keep

his bearings, to continue free from bias and from bitterness. It is hard - when one sees that, though poverty may not be a crime, it is often punished more severely than crime - to be just to those who are not poor.

Feeling as one must about these things, the allurements of the programmes of social reform are very great. One longs for a comprehensive scheme to set society aright, and one *ism* after another appeals to one with great force. Here is the programme of socialism. Of course, we know a man may be a socialist, and still believe in God, in the sanctity of the home, and in love of country. We are learning that socialism has no necessary connection with dynamite bombs. The socialist programme has strong allurements, but, perhaps, the one *ism* for the social settlement is not even socialism, but opportunism. Our minds should be free and open: we should do as occasion serves. An old man once said to a young man, "If you want to succeed, the thing to do is to begin at the bottom." The young man answered, "That may be so if one is climbing a ladder, but how is it if one is digging a well?"

After saying these few words about the persons engaged in social settlement work, let me say something about the people among whom they live. Many of you are engaged in noble work for the delinquent, dependent, and criminal classes. The social settlers may to some extent do work among these classes, but, on the whole, it seems most profitable for those connected with the settlement to devote their attention to the wage-earning class, the people who live somehow by their own efforts. As one tries to know this wage-earning class, one soon discovers that the most important thing about these people is not where they live, nor what they eat, nor what their occupations are, nor what organizations they belong to. The most important fact about wage-earning people, as perhaps about all people, is what they *really think* and what they *really feel*.

The President of Harvard University said at the last Commencement dinner, "This University, like all other universities, like civilization itself, lives by sentiment." Working people are more influenced by sentiment than by anything else. If we try to get at their real ideas, we shall find their prejudices. But back of the prejudices there are emotions and opinions which are not wholly without reason. One idea that is very strong in the wage-earning class to-day is that the standard of living must be maintained, and, if possible, made

higher than it is. Let me try to illustrate this idea. A certain gentleman in Boston has invented an ingenious mechanical cooking apparatus. He has told the public, and particularly the poor people, how by the use of this cooking apparatus one may live upon a far more nutritious diet at an expense of from fifteen to twenty-five cents a day than by following the old time honored methods. One would think that the Aladdin oven would be welcomed by working people with open arms. Quite the contrary is the case. No device of man is so well hated by workingmen as is this beautiful invention. This hatred may seem inexcusable prejudice; but why do working people feel so? It is because the workingman reasons thus: Suppose I get to live on fifteen or twenty cents a day. My employer will discover it, and he will say, You can afford now to work for much lower wages; and down wages will go. But the workingman has the fixed idea that wages shall not go down if he can prevent it, and therefore he hates the Aladdin oven.

Another idea which is strong among working people is that the hours of labor are too long. May I quote a verse which may not be excellent poetry, but the sentiment of which is highly popular?

• We mean to make things over — we're tired of toil for nought
But hate enough to live on — never an hour for thought
We want to feel the sunshine — we want to smell the flowers
We're sure that God has wiled it — and we mean to have eight hours."

" Let the shout ring down the valleys and echo from every hill,—
Eight hours for work, eight hours for rest, eight hours for what we will."

We do well to think about this demand for shorter hours for labor. Which should be the centre of our present economic system, men or money?

Another idea of the working people is a kind of exaggerated American independence. During the earlier years of our history as a nation we were discovering the advantages of our fundamental national doctrine of freedom and independence. But, since the great war, we have been discovering limitations in this doctrine. We possess political equality, but that has by no means given us social equality. We have exaggerated ideas of independence. The workingman has these ideas. Excellent people with money erect model tenements, and invite working people to abandon their unsanitary

abodes, and come and live in these model tenements. Some working people come, but fewer stay. They prefer the old abomination with its independence to the new blessedness. And the people who stay are apt to abuse the model tenement, so that it ceases to be a model. There is a reason for this behavior. Those of us who are not working people prefer to choose for ourselves where and how we are to live. The workingman is foolish and prejudiced; he also prefers to live where and how he chooses rather than where and how we choose to have him live. The model tenement involves a model tenant. Not only should competent architects and sanitary plumbers be consulted, but the feelings and sentiments, however foolish, of the people who are to live in the tenements ought to be considered.

Back of all other ideas, two deep and very powerful ideas are in the minds of the working people to-day. The first of these ideas is the demand for justice. This is an exaggerated idea, doubtless; but at its root there is certainly a truth. There was once an employer who invited his employees to a lawn party given for their benefit. They were most generously entertained. He thought that the result of the party would be gratitude from his employees. But the result was a strike. The working people said, "How is it that our employer can afford to entertain us so munificently? He is making too much money, and he must be making it out of us. He doesn't want us to find it out, and so he has given us a party to keep us good natured." What the workingman wants is not charity and parties; he wants just wages. It is a tribute to human nature that, even when our wants are selfish, we try to ascribe to them some high moral quality. The workingman may call that justice which is not always such, but his plea for real justice cannot go unheeded.

The other deep and powerful idea among working people is the idea of brotherhood. Some of us are getting a little weary of the phrase "brotherhood of man." Like many phrases, it seems in danger of becoming a cant expression. But the thing itself is dear to us all. By brotherhood the workingman means natural friendliness and sympathy, without condescension or contempt or charity. A certain organization was founded with the idea that whatever was to be done *for* the poor must be done *with* the poor, and it has grown up on that idea. Recently a considerable sum of money was given to this organization. A member was told of this gift, an iron-

moulder, over sixty years of age, who says that there are no words which describe exactly his position, but the nearest he can come to it is to call himself a philosophical anarchist and an agnostic. This man had been a social Ishmaelite for years, with crude and impractical but noble ethical ideals. He had refused to join any society or church of any kind, because that would be a limitation of brotherhood. He came to us full of suspicion, and bitterly opposed to charity. When he heard of this large gift to the Prospect Union,* instead of scorning it, he said, with tears in his eyes, "The better day is not far off when people who have money will indorse, by large gifts, my ideas and my ideals."

The more we come in contact with working people, the more we must feel that it is not our business to solve their problems for them. Neither is it their business to solve these problems alone. They must be solved by all of us together, because the problems belong to us all. A democratic institution is one in which the people who compose it feel that it is really theirs, that they are the court of final appeal.

There was once a little boy whose father allowed him to drive. The boy held the reins, and was supposed to guide the horse, but the father kept his hands on the reins in front of the child's hands. We imagine that we delude people into believing that they are the rulers, when we only propose to let them go so far as we think wise. We really want to keep the control. The people know this, and so the best of them stay away. Democracy means the rule of the people, even if mistakes are made, as they will be. "The only persons who do not make mistakes are babies and dead men." All of us need education. A recent book in its preface is said to be for the "instruction of the instructed." Surely, there is need for the education of the educated.

At bottom the industrial problem resolves itself into this: that any true betterment of men can only be brought about by all who are related to it, that all, the educated included, need education, and that the final appeal must be to the sense of right. Whatever the prejudices of workingmen, there is in them an elemental sense of justice to this appeal can always be made. Tell workingmen that you want fair play, and they will listen to you. They must listen. Stand for fair play as well as you can, and they will believe in you.

* The Prospect Union, Cambridge, Mass.

and you can go on together doing better and better things. An enthusiasm for the right will lead us to surmount seemingly insurmountable difficulties.

"For right is right, since God is God,
And right the day must win
To doubt would be dishonour,
To falter would be sin."

SOCIAL SETTLEMENTS.

BY JANE ADDAMS, HULL HOUSE, CHICAGO.

I feel a little apologetic at being here at all. The settlements are accused of doing their charity work very badly. They pretend not to do it at all, and then they become overwhelmed with the poor and the needy, and they do it, not as trained people should do it, but as neighbors do it one for the other, which is not scientifically. In spite of that, however, settlements are, I believe, valuable to charities. I was a little shocked last summer in London by hearing a man famous in charity organization work say that, when he got a poor man so far on his feet that he would join a trades-union and a friendly society, he felt like waving his hand to the man, and saying, "Good by, good fellow! I hope never to see you again. You are now out of my reach." That is exactly what the settlement does not do. If a man belongs to the trades-union, with a fair prospect of keeping up his wages, or to a friendly society, with a fair prospect of keeping himself from want, then we begin to be very much interested in him as a fellow-being and a fellow-citizen; and between him and us need come none of those perplexing questions of charity. The residents of a settlement should not be ready to say "good by" to anybody on the round earth, - I hope, neither to the well-to-dos nor the ne'er-do-weels; and, as a result of this attitude, we do not say good-by to those of our neighbors who are in need of charity or correction, and a good deal of time and a good deal of force in the settlement necessarily goes to them.

But, after all, the settlement does stand for something unlike that which the charity visitor stands for. You are bound, when you are doing charitable work, to lay stress upon the industrial virtues. You are bound to tell a man he must be thrifty, in order to keep his family, that his first duty is to keep at work, and support them. You must tell him that he is righteous and a good citizen when he is self-supporting, that he is unrighteous and not a good citizen when he receives aid. You must continually press upon him the need of the industrial virtues, and you have very little time for going out into the broader and more social qualities of life. Now the settlement does not ignore, I hope, those virtues, but it does not lay perpetual and continual stress upon them. It sees that a man may, perhaps, be a bit lazy, and still be a good man and an interesting person, who cares for lectures and holds opinions. It sees that a man may sometimes spend a little money in the saloon and get hold of the ward politicians in a way that a man who saves his money and always stays at home in the evenings cannot possibly do. It does not lay so much stress upon one set of virtues, but views the man in his social aspects. If the individual is the agent for social experience, certainly social life must be the expression of that experience; and we would not want our neighbors to go on thinking only of their own sanctification and caring only for their families, and never entering at all into the larger life which lies all about them. To adjust an individual to civilization as he finds it round him, to get him to the pitch which shall induce him to push up that civilization a little higher,—not thinking all the time that he may lose something of his own caste and standing in the process, not thinking forever of the money side of life,—is perhaps the chief function of a settlement in a neighborhood given over to wearing toil by day and rather lurid pleasures by night.

Perhaps the settlement aims to change the social ideals of its neighborhood more than any other one thing. Any one who has lived for a number of years in an industrial neighborhood must be convinced, as Mr. Ely has become convinced, of the set notions of propriety which reign in such a neighborhood. For instance, a woman will almost lose her social standing with the other women of the street if, in case of the death of a child, her mourning is not of a certain kind and quality. It is not that her neighbors are hard-hearted—they feel for her, they realize as perhaps no one else does

the sorrow which comes to her, but they insist that conventions must be observed in this direction. Their conventions are so few that they cannot afford to let them go. So they feel that a burial by the county forever ostracizes a family from their midst, for the burial by the county means that the last stand for respectability has been given up; and we are very poor, indeed, if we have not at least one stand of respectability. If a settlement can break through a little of that sort of thing, if they can make it apparent to even a few women that breeding is not displayed by the sort of clothes one wears under any circumstances, but by a gentle bearing through many years of intercourse, then they have done something, perhaps, in setting up a new social standard in family life. Women do not talk much with each other about being gentle to their children. Occasionally, in a shame-faced way, one will say, "They really do better, if you're not too hard on them." But they require a certain standard of obedience, an obedience that shall follow right through, so that the grown child shall bring his wages into the family fund where they are so much needed. Their notions of family intercourse are insensibly shaped by the need of a discipline rigid enough to hold the adult as well as the child.

I might take an example of the political standards that are very largely set by a man who gives out offices so that a chance "to feed at the public crib" is the sole standard of political success. At one time a man in our ward gave out twenty-six hundred plices. Such a man positively debauches all the foreigners in that ward, so that it will take two or three generations to give them any notion of government. He lays the foundation of corruption so thoroughly that it is hard to say how we are ever going to get out of it. The settlement tries many methods to give some other idea of civic service. Among other things, Hull House for two years has had one of the residents inspect the alleys of the ward every day, insist that they shall be clean, see that no favor is shown to a man because of his wealth or his political power, and give eight hours' honest work for eight hours' pay. Perhaps by some such dramatic representation as that the civic idea is slightly modified.

Possibly the thing that needs modification even more than the social ideals or the civic ideals is the ideal of industrial life which prevails. A man goes to his work expecting it to be dull and wretched. He simply draws his breath and shovels coal for ten hours, thinking

only of the time when it shall be over. Now there are many of us who believe that a man's work, in and of itself, should bring some joy to him—that he might at least know where the coal comes from and what is the use of the factory whose power he is feeding—that we have no right to shut out eight or ten hours of our life to dull drudgery, with no mental outlook. If the settlement can bring any historic notion of industrial life, if it can connect the factory even a little with the past and the present, if it can make a man see the transformation of the natural forces, the transformation from the simple tool he used in his boyhood to the machinery which is going on about him, it has done much. He is bound to be shut away from nature in the city, but he need not be shut away from knowledge and the touch of the natural forces. Some such thing as that the settlement tries to do in widening out and opening life. Of course, it has its classes, because the orthodox way is to get people in classes, and teach them something, if you can. Some workingmen are willing to do that, many of them are afraid of being caught. But they will come to a billiard-room, they will come more or less to a coffee-house, they will come to concerts, they will come to many things which are not set classes for instruction.

Perhaps the thing which is most genuine in an industrial neighborhood, the thing which last refuses to give way under the drudgery and the narrowness of life, is the social spirit. Men do like to meet each other, even after they have met each other a great many times and found themselves rather dull, they still keep it up with a patience which is something pathetic. And I suppose it is that which we are all doing when we go to parties and conferences and all sorts of things, for the mere hope that somehow, with somebody, we can have the real intercourse of mind with mind, and, when we do get it in the midst of all our toil and trouble, it is the most refreshing thing which life offers. That is exactly what workingmen hope for. Just because their work is such a drudgery, their intellectual outlook is so narrow that lectures on only a few questions really interest them, because their senses are so dulled and tired only music with a real swing or a sensuous appeal interests them much. But they care very much for this social intercourse and refreshment. And all through our neighborhood, as in every neighborhood of workingmen, little societies spring up, sometimes without any formal organization, sometimes social centres connected with a mutual benefit society or a trades-

union or old family claims. If the settlement can find out these things which exist, if it can take a group of men in whom the social spirit has survived, and lead them out into something new and world-wide and awakening, it has done a great service.

Last summer I had the pleasure of meeting Count Tolstoi, and ever since I find it very hard to speak without quoting him. He says somewhere that literary men have fallen very largely into the same fault that musicians and painters and other artists have fallen into: they have learned to write for only a limited number of people. For many years, he says, he wrote his novels, knowing perfectly well that the persons who tilled his soil, and who fed him and kept him and his family sheltered and warmed, never read those novels. He was quite content that his peasants should go on taking care of him, and that a few people in London and Paris and New York and St. Petersburg should enjoy his novels. We have done this so long that it has come to pass that music and the other arts minister to only a few people, and we look pitvngly upon the great mass of people, and regret that they are so dull and unappreciative. We let them work in our factories and make our shoes and our clothes, we let them till our soil and feed us; but, when it comes to intellectual or artistic life, of course, we say, they have nothing to do with that. Now Tolstoi says, supposing that the first man who learned to draw music from a pipe had so pleased his fellow-workmen that they had said, "We will feed you if you will stay here and give us music," and supposing he had consented to that, and had stayed beside the field and played for them, but that after a while he concluded that his playing was getting so fine that these workingmen did not appreciate it, and so he had said, "Go on working for me and feeding me, but I shall go and play to a more appreciative audience." That is exactly, he says, what we have done. We have taken away the results of our artistic life, of the life of travel and wide intercourse, and we use it for a few, and we say to the mass of mankind: "Please go on taking care of us: you do it very well. But do not ask for short hours and do not make too much fuss." The settlement protests against that sort of thing. It says that the music cannot be real, that the painting is only an affectation, unless we do it in the name of and for the mass of men. And so we claim that we are not only bringing back to the industrial army the things which they ought always to have had, but that by bringing them back we are going, in the end, to have better music

and painting, better literature and a higher type of social life, that a service is rendered to both ends of society.

I should like to say just a little of the change in ideals which comes to the people who live in settlements. It is impossible that you should live in a neighborhood, and constantly meet people with certain ideas and notions, without modifying your own. Perhaps they are not always proportioned, but at least they are honestly changed. Last night, when one of the speakers touched upon early marriages and their evil effect, I reflected that that was the sort of thing which I might perhaps have said five years ago, but which I should be very unwilling to say to-day. It is quite true that the business man has very little money at twenty-five, and that the professional man is just starting out in his profession, and that, if they wish to marry prudently, they would both much better wait until they are thirty or thirty-five. But the workingman will find work very much easier, and will get better wages when he is twenty-five than when he is thirty-five, and by the time he is forty he is beginning to be laid upon the shelf. The time for him to make his best wages and put his investment in his family -- which, in the long run, is the only method of saving that workingmen have -- is the time when he is a young man. If he does not do it then, but learns to spend it all on himself, and insensibly raises his standard of living to the requirement of all his wages for himself, he probably will not be a very good family man when he enters upon marriage at thirty or thirty-five. Last Sunday I took dinner with a workingman who makes twenty five dollars a month. Upon that he supports his father and mother, his wife and his three children, and does it with a certain degree of success. He does not want to save. He does not consider it righteous that he should do anything with his money but take care of his family. He says, "I have no idea of saving money for my children. I leave that for the *bourgeoisie*. We workingmen invest our money in our children. Just as my father and mother took care of me, I am now taking care of them, and my children will take care of me." Nothing could so induce them to be thrifty as the presence of half a dozen little mouths clamoring for food. They need that form of savings-bank, if I may use the expression. The impulse to save is not, then, a sense of prudence, but affectionate concern. We make a mistake when we judge them from the business and professional class point of view.

There are various other points at which our views are insensibly modified from things which one could not see unless one lived continually with working people. One of these is the view of the unemployed and the evolution of the tramp. Perhaps nothing is more pathetic than the man who is kept out of work through no fault of his own; and often in Chicago, since 1893, it has not been the fault of any one. He first begins to look for work with an enthusiasm which is almost pathetic. He gets discouraged, and looks less and less alertly, and he finally reaches the point where his self-confidence leaves him, and where he gets that devastating belief that there is no place in the world for him. Many men, I believe, desert their families, thinking that there is no need of them either in the family or the community. We all know, as little children, how nothing cut us so much to the heart as to be set aside, and told "Run away. I am busy. I do not need your help." That is what the community does to such a man. The factories are buzzing, but none of them wants him. Nothing so deteriorates character and so brings out the faculties which make the pauper and the tramp as that sort of thing. You get a new tenderness for the unemployed,—for the man who cannot fit himself into society. A series of half a dozen accidents, happening to almost any one in this room, could bring him to such a position. It is not that he has not often a good mind. It is not that he has not a good trade. Just now Hull House is surrounded by dozens of printers who have been thrown out, owing to the introduction of the linotype. At least one of them whom I think of, though carefully brought up to a good trade, is going down very fast into the drunkard and the casual lodging-house man.

This is, I think, the only message which a settlement has for a conference like this,—that they do see people from the point of view of the recipients of the charity which is extended. I do not wish to underestimate the friendly visitor. I often say that the people who constantly visit the poor often know more about them than the people who should be content to live in settlements and should not visit them.

It is nonsense to say that one cannot know the poor who does not live with them. You know the poor, if you take pains to know them; and you do not know the poor, if you do not take pains to know them. But what I would like to say is that, living eight years as I have, and seeing them early in the morning and all day long

and late at night, and not being able to get away simply because one is caught with his sympathies, with his imagination, with his desires, with his interests, he does get a point of view which, I think, comes only to us on any subject when we give it continuous attention. And, after the settlements have given this attention, they would indeed be very stupid to minimize the people who are engaged in charitable and correctional work. We need them at every possible point. In Chicago, for instance, we have a day nursery at Hull House. We would a great deal rather have some one else establish the nursery, and use our money for something else, but we have it because there are not enough nurseries in that part of the city. We have a free kindergarten, because we cannot get enough of them in the public schools of our ward. We have a coffee house, from which we sell cheap foods in winter at cost, not because that sort of thing is what the settlement started out to do, but because we feel the pressure for it. One of the residents goes every day to the court, and has the children handed over to her probational care when they are first arrested,—not because we want to do that, but because we have no children's court and no probation officer. We have no feeling with regard to the charities but one of hearty good fellowship. But we do ask your help: and we ask, when we come to you with a point of view gained from long and continuous observation, that together we may study how to remedy some of the conditions which are so tenacious, and operate so constantly against the very poorest people. Let the settlement represent the sentiments of working people who have received no charity. It is so easy to stand just on the line, and then to get across the line, and to have the public opinion of your neighbors and of the charitable societies think of you as a pauper.

I have not that great fear of pauperizing people which many of you seem to have. It is the feeling with which you give a piece of bread or the feeling with which you take it which determines whether the transaction shall be a pauperizing one. We have all accepted our bread from somebody, at least until we were fourteen, and we have helped all the time from all sorts of people. If we can only make the medium of giving friendly enough, if we can only make a real fellowship, it does not make any difference whether you give an old Latin grammar or a pair of shoes. I should feel very much ashamed if my neighbor next door did not come to me when she

wants money for her taxes, and borrow it from me as she would from any other friend. I should feel that I had been a failure as a friendly neighbor. Money is not so different from the rest of life, and shoes and soup need not be so different from books and pictures. You can transfigure and transform them in the feeling of friendliness and kindness. But you cannot do it wholesale. You cannot do it unless you really know people, and unless your feeling is genuine.

This may be the only right view the settlement has at such a conference,—that its feeling for the poor is genuine, and that it gets a glimpse of charity from their point of view.

XIV

Moral Reform in Ontario.

AN ENCOURAGING OUTLOOK.

BY J. J. MACLAREN, Q.C., LL.D.

In this Province we have about 2,500,000 people. 400,000 of these are in twenty-four cities and towns of 5,000 and upward. Of these, Toronto is the largest, with 200,000; next Hamilton, with 55,000. Four have more than 20,000; the others, between 5,000 and 20,000.

As to the origin of the people, the great bulk, probably over 2,000,000, are of English-speaking races. The other considerable elements are about 100,000 French Canadians, chiefly in the valley of the Ottawa, with about 20,000 west of us in the neighborhood of Detroit. There are probably about an equal number of German-speaking people in the Province. These, however, are not recent arrivals, but are chiefly descendants of the German-speaking people of the United States. Both of these classes are very thrifty, industrious, law-abiding, and do not present any special social problem.

Another point to be borne in mind in connection with our community is this, — that, speaking broadly, we have no slums, no tenements, as the words are understood in your large cities, no immigrant population, so that many of the problems which are perplexing you, and toward which your efforts are directed, are to us unknown.

Another subject that I think is worthy of mention is that the observance of Sunday as a day of rest is more marked in Ontario than in any other community. I speak of it not only as a day of rest, but as to church attendance. One of our enterprising newspapers recently took a church census of this city, and the result was a surprise even to those who looked upon this as a church-going people. It was found that the aggregate church attendance on that

particular day was 65 per cent of the total population, reckoning the two services held in the majority of them: that is, the aggregate church attendance was larger than the total adult population of the city, so that, even making allowance for duplicate attendance and the number of children under fourteen, and, as a rule, our children under fourteen, like yours, go to Sunday-school, and not to church. the number attending service was something remarkable.

We have no Sunday papers, no Sunday excursions. Excursions by steamboat or railroad are prohibited by statute. There is comparatively little Sunday labor, and no open shops, as a rule. The only exception is one that you may have noticed, and that, if you had been here two months earlier, you would not have seen, Sunday electric cars. They are found only in Toronto and two or three other places in the Province. An act was passed at the last session prohibiting the running of these where there were not vested rights. The question whether they shall run in Toronto is a question before the courts.

With regard to charities and correction I may speak first of correction, and chiefly as to a few points in which I think our practice differs from the majority of your States.

In the first place, our criminal law is in the jurisdiction of our Federal Parliament instead of being with the separate states. Our judges, both of provincial and federal courts, are all appointed by the federal government and for life. Our police magistrates and lower judiciary officers are appointed by our provincial authorities.

Our magistrates are able to try many offences which are subject of indictment with you. Except for grievous offences the person committed for trial is asked whether he will be tried by speedy trial before a judge or whether he will elect to be tried by a jury, and the great majority elect speedy trial, so that our courts of criminal jurisdiction, where juries are summoned, have little to do. At the majority of the higher criminal courts there is scarcely a criminal to try.

With regard to other points we have not in this country the system of indeterminate sentences, but the magistrates and judges, when they consider it a suitable case, have the authority to allow the convicted party to go on suspended sentence. That is very generally used, and, I think, with good results.

Sentence for a definite term may be shortened by good conduct

With regard to the subject under discussion this afternoon, for offences against women and children, legislation against vagrancy, obscene literature, indecent pictures and papers, prize fighting, in these and similar matters I think we are fairly abreast of the most advanced communities on this continent.

To come to houses of correction, there is a distinction between the federal and local authority. The only houses of correction under federal authority are our penitentiaries. To those are sent only criminals sentenced for two years or over. All others go either to the provincial prisons, to the reformatories, to the industrial schools, or to the county jails. The management and inspection of these institutions have been approved by many of those from the United States and from Great Britain who have made special investigation of the subject.

In connection with the administration of justice there is one thing worthy of mention. We have a special section of our police force selected for the looking after such matters as properly come under the head of charity and kindred subjects. This is nicknamed, not inappropriately, the "morality department." One of the higher officers of our police force interested in philanthropic work was, in the time of the late Mayor Howland, ten years ago, set apart to look after those matters specially connected with morality, not so much on the lines of cold justice as to confer with various benevolent associations and endeavor to facilitate their work. Thus a large part of the work that in most cities devolves upon benevolent and voluntary associations is here done at the expense of the city.

Offences against women and children are dealt with by this body. It looks after the enforcement of the laws against gambling, disorderly houses, and against the liquor traffic.

Our charities are promoted by voluntary associations aided by municipal and provincial grants. I know of no place where there are so many charitable organizations in proportion to its population as in Toronto, and an unusual number of the boards are composed of women. The difference between such boards and those managed by men is, as I have noticed it, that they make the money intrusted to them go farther than the men can do.

We have endeavored to do something in the way of the organization of charity, but there is a great deal of overlapping, and a great many pretenders and undeserving people avail themselves of the charities of the city.

With regard to the saving of children—Up to four years ago we had considered that the matter of parental authority was something too sacred to be touched. We still believe that the home is the essential unit of our Christian civilization. I would not like to say a word toward undermining parental authority; and yet we have come to the conclusion that vice and crime forfeit the claim of parental authority, and that it is the duty of the State to look after the children that are brought up in hot-beds of vice and crime, and place them in better surroundings.

I have no time to refer to the work of our children's aid societies, and to the work of our provincial superintendent of dependent and neglected children. We have one of the best officers on the continent in Mr. Kelso, who has made the work a great success.

Our factory and shop laws are fairly advanced, and we have wholesome regulations as to the employment of children, both as to sanitary arrangements and as to hours. I might refer to an act of our last session, in which we have gone farther toward regulating the admission from abroad of children who are unhealthy or criminal. At the same time we have gone into another form of legislation regarding child-saving, and that is regarding baby farming, by which some judicious regulations are made.

With regard to minors we have gone farther than many of your States would go, in enacting a law that makes it an offence for any person to sell or give any tobacco to any person under the age of eighteen except with the consent of the parent or guardian.

To refer to what is certainly a prolific source of crime, the liquor traffic, we have fairly advanced legislation. We have local option, both provincial and federal. The federal local option refers only to counties and cities, and is not now in force in this Province. We have a provincial local option, which refers to the local municipalities,—that is, the cities, towns, villages, and townships, and a large number of the municipalities have no license whatever. No new license can be obtained without a majority of the electors of the polling district demanding it. The maximum number of licensed houses is 3 for the first 1,000 and 1 for every 600 after, and that may be still farther reduced. This law would allow over 300 in Toronto, but by municipal law we have cut it down to 150. The sale is, farther restricted by the limitation of the hours. In towns and cities no sales can take place between 11 P.M. and 6 A.M.

in villages none between 6 P.M. and 6 A.M. Throughout the whole province all bars and liquor shops must be closed from 7 P.M. Saturday until 6 A.M. Monday. The number of licenses has been reduced largely. Twenty years ago there were 6,000, to-day there are 3,000. Education has not been neglected. During the past year there were over two hundred thousand scholars in our public schools who not only were taught during school hours the effects of alcohol on the system, but were examined on the subject.

The sale of liquor is prohibited to all persons of either sex under the age of twenty one. Previously the age was eighteen. As one-half of our population is under twenty one, one half of our people are thus placed under prohibition directly.

The question may be asked, What has been the result of all this restriction? I say this without fear of contradiction, that, so far as Anglo-Saxon people are concerned, we have in Canada a population that consumes less liquor than any equal number of Anglo-Saxon people. In Great Britain the consumption of liquor per capita per annum is thirty one or thirty two gallons. In the United States, according to the best statistics, it is fifteen or sixteen gallons. In the Dominion of Canada it is four and a half gallons. That is not quite as favorable as it might appear, because in England and the United States they consume more beer than we do, but the quantity, if reduced to an alcoholic basis, would show that we consume less than half what is used in the United States and less than a quarter of what is used in Great Britain.

The result is apparent in a good many ways. Our consumption of liquor has been going down steadily for twenty-five years. In the whole country we are using only two-thirds of what was used twenty-five years ago.

Take the arrests in this Province. Two years ago 3,800 were for drunkenness, last year not quite 1,900, and the law and practice are stronger now than then.

XV.

Conference Sermon.

"THE GREATEST THING."

ABSTRACT OF SERMON BY REV. C. R. HENDERSON

"The greatest of these is charity." 1 COR. xiii. 13

The text is old and familiar, and that is a good reason for choosing it. The old homestead has hallowed associations with every tree and curve of meadow; and these holy words go in company with the tunes "Rock of Ages," "Seymour," and "Old Hundred," which bear upon their wings memories of sweetness, pathos, and regenerating power. This hour we ascend from the foot-hills of our professional specialties to the commanding peak of the whole mountain range of beneficence: "The greatest is charity." We dare not attempt to compass this divine element in a phrase or enclose it in a formula. Yet we are sure it includes a positive and active disposition to promote the highest good of all beings capable of virtue or sensitive to pain. That master spirit of New England, Edwards, said, "The primary object of virtuous love is Being, the highest good of Being in general." The definition rises to God in the highest and reaches down to the beast of burden, to whom the Decalogue gives a share in the Sabbath rest. Pity to the feeble, broken, and criminal, is only one aspect of this energy of benevolence.

Charity, as thus defined, is an element in industrial order and economic progress. Wealth conditions higher life. Fating goes before culture. The natural comes before the spiritual. Achille Loria declared: "The cause of the most diverse phenomena of contemporary social life is the economic factor. This is the key to the immense mystery of the social universe." But, before his book is done, he is compelled to ask how industrial order and productivity may be secured, and logic compels him to appeal to justice and pity, to social sympathy. What gravity is to planets, that charity is

to all social relations. Wealth may be the root of life, but a tree lives by foliage and blossoms, as well as by roots. All higher wants are a spur to industry, a motive to creation of values. Sympathy, as justice, protects exposed lines of railroad and every form of property.

Charity, rationally conceived, is one with the creative spiritual forces which produce science and art. The nature of man is one. Esthetic impulses are one aspect of that unified manifold which has hunger for truth and thirst for righteousness. We never can do our best for the poor until we set a high standard for ourselves.

Charity is the active and positive disposition to universalize growing good, truth, beauty. Mrs. Browning compares the personal discovery of a truth to participation in the Eucharist:—

"How sure it is

That, if we speak a true word, instantly
We feel 'tis God's, not ours, and pass it on,
As bread at sacrament we taste and pass,
Not handle for a moment, as, indeed,
We dared set up any claim to such."

When Columbus knelt on the sandy beach of newly discovered America, he claimed the whole unexplored world for king and cross. So charity asks all good for all men. Philanthropy lavishes wealth on expeditions, laboratories, experiments, bureaus of statistics, explorations, because it has an instinct that benevolence can ultimately make use of all truth.

Charity is the way to union of man with the Divine. Certainty in moral and religious truth never came by the path of speculation. In the lonely cel. of selfishness the sun of truth never shines. Jesus revealed the vital principle of highest discoveries: "If any man is willing to do his will, he shall know." Robertson paraphrased this saying in his famous proposition: "Obedience is the organ of spiritual knowledge." We learn to love God, whom we have not seen, by loving the brother who is made in his image.

"A noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view."

From the argument we may answer objections to philanthropy, as when it is asserted that it has to do with a small and useless fraction of humanity, and is therefore a pursuit unworthy of an edu-

cated person. We reply that charity is the moral bond of mankind. No worm shrivels in a useless fire. No human being can be neglected without universal loss. Physicians reverence life itself. They dare not admit euthanasia on any pretext, lest life in general become insecure. A rent in the dyke no wider than a hair will let in the sea. It is the idea of humanity, bare and simple, which protects the millionaire, and makes his treasures and his person safe. With the growth of democracy the man who needs protection most will be the wealthy. In infancy, sickness, and old age the captain of industry is as dependent as a pauper. Universal security rests on universal good will.

To the objection that philanthropy is a fitful, unreliable, and exceptional force, we can reply that it is a pioneer, and leads to regular and systematic action, and that the higher motives are gradually becoming more significant in history.

To the objection that philanthropy supports the continuance of the feeble and unfit, we can reply by a confession and a resolution. There is only too much truth in the accusation. But scientific rational philanthropy is supplanting instinctive, short-sighted amiability, and is aiming at sanitation, education, segregation, and elimination. This is a distinguishing feature of the "new charity." It could not be more tender or self-sacrificing than mediæval charity. The world will never know more heroic acts of self-immolation than are recorded in the history of the charitable orders. But modern charity thrives in the environment of science. It knows more than the old charity. It is more social and organic, less atomistic and clerical.

Charity thus seems to give meaning and dignity to all life. Luther, in his memorable tract "On the Liberty of a Christian Man," said "A Christian man is the freest lord of all, and subject to none. A Christian man is the most dutiful servant of all, and subject to every one." The paradox needs for the initiated no explanation. Greatness lies in service.

"Thy humble and patient life
Hath been a strife
And battle for the truth
Nor hast thou paused or halted,
But with deed and word and pen
Hast served thy fellow-men.
Therefore art thou exalted"

XVI.

Tramp and Settlement Laws.

THE LAW AFFECTING IMMIGRANTS AND TRAMPS.*

BY HARRY A. MILLIS, UNIVERSITY OF CHICAGO.

In the administration of poor relief the problems of the immigrant and of the tramp present themselves for solution. Legislation has been necessary, partly to secure adequate and effective relief of the deserving, partly to repress vagrancy and to punish the tramp. We have, consequently, settlement laws and laws concerning the relief and removal of the non-resident poor, on the one hand, and laws against tramps and vagrants, on the other. The purpose of this paper is to state as briefly as possible the legislation now in force in the several States affecting these two classes of persons.

I. LEGISLATION CONCERNING NON-RESIDENT PAUPERS.

The conditions for securing a legal settlement are designed to fix definitely the responsibility for the care of the immigrant class, and to guard against those transients who would become a burden on the community. The usual requirement is that the person shall have lived within the town or county for a given time. This is the case in twenty of the forty-eight commonwealths. In twelve States, eleven of them west of the Mississippi, the time is from one to six months, while in nine States, six of which belong to the North Central group, it is one year. Nebraska, thirty days, Montana and Colorado, sixty days, Oklahoma, North Dakota, South Dakota,

*This paper is referred to in the paper by Professor C. R. Henderson on "Poor Laws of the United States," page 256. The same subject will be treated in greater detail in the *American Journal of Sociology* March, 1906.

Wyoming, and Oregon, ninety days; Mississippi, Kansas, Nevada, and Washington, six months; West Virginia, North Carolina, Tennessee, Michigan, Indiana, Illinois, Minnesota, Missouri, and Iowa, one year. In Virginia, three years' residence is an alternative for one year's residence without public relief.

Eight States, including Virginia already mentioned, have a condition of self-maintenance, or maintenance without public relief, in addition to the time qualification. These eight States are New York, Virginia, Ohio, Wisconsin, South Carolina, Connecticut, Maine, and New Jersey. The residence requirement is one year in the first four States mentioned, and in the others three years, four years, five years, and ten years, respectively. In the latter State this period may be reduced to one year. A number of the Eastern States have a property qualification handed down from the colonial period, when each colony was a nation in itself, and its settlement laws were directed against foreigners. Massachusetts, New Hampshire, Rhode Island, Delaware, and Pennsylvania have very complicated laws. One may gain a settlement by possessing property, holding office, paying taxes for a given time, or by being apprenticed. Ten States, all Southern and Western (Maryland, Florida, Kentucky, Alabama, Louisiana, Idaho, Arizona, New Mexico, Utah, and California), have no settlement requirements whatever. In Missouri, settlement requirements may be heeded in the discretion of the court. Georgia and Arkansas only provide that persons removed in order to secure public support have no claim on the county to which they are removed. In Vermont a "residence" has taken the place of the old settlement requirements.

We find, too, certain checks on dependants gaining a settlement in the laws concerning the migration of paupers and the provisions for the removal of persons about to become dependent to their legal settlements. In most of the Atlantic Coast States vessels must give security for the support of (in some cases) all defectives and dependants, in others of all non-residents, landed by them.

Of more importance are the provisions concerning the removal of paupers from town to town or county to county and from State to State. In as many as nineteen States, mostly Northern, we find it unlawful to bring a person about to become dependent into a county or town according as the county or town system of relief prevails of which he is not a legal resident, with the intention of

there securing his support. New Hampshire, Vermont, Maine, Rhode Island, New York, South Carolina, Georgia, Kentucky, Michigan, Illinois, Ohio, North Dakota, South Dakota, Nebraska, Wyoming, Colorado, Nevada, Oregon, and Washington. As a rule, the offending party forfeits a fixed sum for the support of such a pauper, or is fined or imprisoned and charged with his support or removal. Of the nineteen States here referred to, the statutes of New York, Michigan, North Dakota, and South Dakota, also apply to the removal of a pauper from his place of settlement in order to avoid supporting him. In Connecticut, Kansas, and Wyoming it is unlawful to remove a pauper from his settlement, but in Kansas alone is a penalty provided for the violation of this provision.

The legislation against bringing paupers into a town or county applies to cases where they are brought in from another State, as well as from another county or town of the same State. A few States, however, have enacted more severe legislation against interstate migration. Massachusetts, New Hampshire, Vermont, Maine, New York, Pennsylvania, West Virginia, Wisconsin, and Minnesota make it unlawful to bring a pauper into the State with the intention of causing him to be there publicly supported. In Vermont the migrating pauper himself may be fined or imprisoned.

An older and more severe restriction (were it enforced) is found in the provision made by a few States that non-resident persons likely to become dependent may be removed to their settlements by the justice of the peace or other authority. This provision was stricken from the English poor law in 1795, yet it remains on the statutes of New Jersey, Rhode Island, Pennsylvania, West Virginia, Virginia, Delaware, and Indiana. The relieving officers may report any such cases to the justice of the peace, and upon the decision of that officer the pauper may be removed.

When we turn to the treatment of dependent non-residents, we find the provisions various. As was noticed, ten States have no distinction between residents and non-residents. In Missouri the court may or may not make such a distinction. In Georgia and Arkansas the county is not responsible for those moving in order to secure relief. The State of Tennessee distinguishes between residents and non-residents, but seems to have made no provision in the law for the care or removal of the latter class. The remaining States make special provision for either the support or removal of the non-resident poor.

A number of States make it a mere matter of convenience to remove paupers having a settlement in another State to that settlement, the implication being that any who are not removed must be cared for. In this group we have Massachusetts, Connecticut, New Hampshire, Pennsylvania, West Virginia, Delaware, Ohio, and Iowa. In Oklahoma, North Dakota, South Dakota, and Kansas, it is made discretionary with the poor authorities to care for those whose settlement cannot be established. On the other hand, in the seven States of Maine, New York, Michigan, Indiana, Illinois, Wisconsin, and Oregon, provision is made for this class, whether they have a settlement in some other State or not. In New York and Michigan their removal is expressly prohibited. When such non-residents are cared for, it is usually at the expense of the county or town giving such relief. In Maine, Connecticut, and Oregon, however, such expense is recovered from the State treasury. Massachusetts, Rhode Island, and New York make State provision for such persons.

Thus we find that, with the exception of a few States, those making special provision for this class of dependants leave much of it to the discretion of the poor authorities: and the matter is largely one of convenience. Looked at from the standpoint of legal provision, the treatment of another class of non-residents, those having a legal settlement in some town or county of the State, is not so much a matter of convenience. Here the purpose of the law is to provide for the immediate necessities of the indigent, and to return them to their place of settlement, both at the expense of the place of settlement. In some sixteen States, mostly Northern and Eastern, a dependant of this class is relieved, and the authorities of his place of settlement notified, whereupon they must remove him, and pay all costs of such temporary relief.—Massachusetts, Connecticut, Vermont, Maine, New Hampshire, Rhode Island, New York, South Carolina, Michigan, Ohio, Illinois, Wisconsin, Nebraska, Iowa, Nevada, and Colorado. In some other cases the dependent person is relieved, and then removed to his settlement, the expense of both relief and removal being recovered. This is the case in Pennsylvania, Delaware, North Carolina, Mississippi, Minnesota, Wyoming, and Oregon. In a number of other cases "common practice" seems to have been enacted into law. In New Jersey, West Virginia, Virginia, Oklahoma, Indiana, North Dakota, South Dakota,

Kansas, Washington, and Montana, such a dependant may either be cared for or removed to his settlement, — a mere matter of the convenience of the relieving officers.

II. LEGISLATION CONCERNING TRAMPS.

In the consideration of tramps and vagrants we have not so much a question of public relief as of the repression of "frauds" and the punishment of those who would live upon private charity. We have to do with those who, being able to work, do not earn an honest living, but live idly, and subsist upon charity. A "tramp," in the popular sense, is one who goes from place to place, begging. The term "tramp," as defined in the statutes of the several States, however, is not so inclusive. There we find a number of limitations made, — limitations as to age, sex, physical condition and residence. These limitations exclude (1) minors, who are usually treated as incorrigibles, (2) females, and (3) the defective and those unable to work. In some cases the law applies only to those who are begging beyond the limits of their city, town, or county. Such is the case in Connecticut, Rhode Island, New Jersey, Pennsylvania, Indiana, Ohio, and Wisconsin.

It must be borne in mind, however, that, while the word "tramp" is often used in a very restricted sense, there is further legislation to supplement that against tramps. Cities and towns usually have the power to regulate, restrain, and punish street begging. In a few States all legislation is left to the cities or local governments. This is the case in Texas, Oklahoma, Minnesota, North Dakota, South Dakota, and Kansas.

Turning now to the punishment of tramps, we find that in the two States of West Virginia and Kentucky they are not considered as misdemeanants, and are, therefore, not punished at all. In the former State the overseers are to exert themselves to prevent begging and to care for beggars as for the other poor. In Kentucky, beggars are sent to the poorhouse. This provision is supplemented by the vagrancy laws, however, vagrancy being a "high misdemeanor" and the vagrant being bound out or sold into servitude for not longer than twelve months. In most States, however, "tramping" is considered a misdemeanor, and as such is punishable.

The most frequent method of punishment is to commit the con-

victed tramp to jail on a determinate sentence. With few exceptions, every State west of the Mississippi having a statute upon this subject employs this method. In New Mexico the provision is that tramps shall be employed at hard labor from one to ninety days upon the streets or elsewhere, but are presumably lodged at the county jail. A similar provision is found in Wyoming. In Missouri the "idle" and "dissolute" vagrants are to be hired out for six months to the highest bidder "with cash in hand." And it is to be noted, too, that here, as well as in the Southern States, — where the provisions are on the whole very similar, — tramps are not punishable under laws directed against tramps as such, but under the general laws applying to vagrants, of which able-bodied and sturdy beggars are one class. While a sentence to jail is still the usual provision among the Northern and Eastern States, it is frequently supplemented by other legislation. In Massachusetts, tramps are committed to the State work-house or to the house of correction; in Rhode Island, to the workhouse or house of correction; in Connecticut, to the workhouse or prison; in New York, to the nearest local penitentiary; in Maryland, to the house of correction; in Illinois, to the jail or to the house of correction.

In Louisiana and Vermont, tramps are committed to the almshouse. This may be the case in other States, as in Michigan, where they are committed either to the almshouse or to the workhouse, and in New Jersey, where they are committed to the almshouse, jail, workhouse, or are to be "worked" upon the streets. Virginia should be mentioned along with New Mexico, as she employs her tramps on public account or hires them out for three months. In a few States a fine instead of imprisonment may be imposed; but, as this fine is almost invariably worked out in jail, it is merely another way of fixing the length of a sentence to jail.

A sentence to prison without hard labor is not very effective in repressing vagrancy. Where tramps are committed to the State's prison, house of correction, or workhouse, work is provided for them. This is also the case in Virginia, Missouri, and New Mexico, where they are employed on public account or hired out. Hard labor is required in Vermont, New Jersey, and Michigan, where such may be committed to the almshouse. The ten States of Maine, Pennsylvania, Delaware, South Carolina, Ohio, Wisconsin, Nebraska, Colorado, and Nevada, commit them to hard labor in jail.

The ten States of New Hampshire, North Carolina, Florida, Mississippi, Arkansas, Indiana, Montana, Idaho, Utah, and California, commit them to jail; but no provision requiring them to be employed has been found. Whether or not they are employed there depends upon the practice in the several institutions.

In Pennsylvania tramps are to be committed to hard labor, with solitary confinement. Wisconsin and Iowa provide short terms in jail, with solitary confinement; for longer terms, at hard labor. Arkansas still prescribes a "bread and water diet" for half of a sentence of from thirty to ninety days.

But a word need be said concerning the length of sentence. Usually, the maximum sentence is fixed. In some cases a minimum is also fixed. The one noticeable feature about the length of sentence is that it is quite long in the North and East, and gradually becomes shorter as we move South and West. But this is only one instance of the greater strictness of the law in the North and East.

XVII.

Reports from States.

REPORT OF THE COMMITTEE ON REPORTS FROM STATES.

Your committee has the pleasure of reporting that they have received forty-two reports out of a possible forty-nine. The only Corresponding Secretaries that have thus far failed to report are those of Arizona, Florida, Idaho, Indian Territory, Kentucky, Nevada, South Carolina, Utah, and Washington.

The progress of our work is seen in the increased number of State Conferences of Charities and Correction. During the past year State conferences have been organized in Nebraska, Missouri, and Illinois. A Southern conference has been organized, to include the Southern States, which will hold its first meeting at Nashville in October, and steps have been taken for the organization of a State conference in Maryland, which will meet in November next. There will have been held, therefore, in 1897 eleven State conferences, one district conference (the Southern), and two meetings of the National Conference. This does not include the New England Conference, the Pacific States Conference, and the Colorado Conference, which hold no meetings this year. Most of these conferences have been attended by the President or the Secretary of the National Conference.

A brief abstract of the reports from the States as to legislation will be found in the *National Bulletin of Charities and Correction* for May, to which you are referred. The reports from States will be printed as usual in the volume of Proceedings. In this report it is only possible to summarize briefly the reports received, and for the sake of comprehensiveness this will be done by districts.

A State Board of Charities has been established in Missouri; and the establishment of State Boards is being urged in Iowa, Louisiana, and West Virginia.

THE STATES BY DISTRICTS

NEW ENGLAND.

1. *Population and Dependents.*

By the census of 1890 the total population of the six New England States was 3,700,745, which has since increased to about 5,200,000. Very nearly half of this population is in the single State of Massachusetts, which now contains more than 2,550,000 people, with more than half of all the dependent, defective, and criminal classes registered in all New England. During the year ending Dec. 31, 1896, the number of the registered insane of Massachusetts exceeded 8,500, and their average number was more than 7,000, including those in almshouses and private families supported by the public. In the other five New England States the aggregate number of the insane during the same year may be estimated at 7,500, and their average number at nearly 6,000, as shown by the following table:—

<i>State</i>	<i>Whole No. during Year 1896</i>	<i>Estimated Av- erage No.</i>
Maine	1,500	1,200
New Hampshire	1,100	850
Vermont	1,000	800
Rhode Island	1,100	850
Connecticut	3,000	2,125
Total in five States	7,700	6,275
Add Massachusetts	8,500	7,000
Apparent aggregate	16,200	13,275

So many of the insane appear in more than one of the six States in course of a year, however, that the real aggregate of different persons may not have exceeded 15,600, the average number remaining as above estimated. But the number strictly belonging to New England of this average did not perhaps exceed 13,000, the others being residents of other States, under treatment in New England asylums. These estimates give about 1 insane person in every 320 of the estimated population, which is not excessive and, were it possible to take an exact census of all the insane, those in New England would probably be found to exceed the numbers above given. With respect to prisoners the general fact is much the same as with the insane, though the numbers differ widely. Massachu-

setts imprisons more than half those convicted in New England in a year, and in her three State prisons — at Charlestown, Concord, and Bridgewater — had an average of male convicts of some 2,500, while in the State prison for women at Sherborn there was an average in 1896 of 300, giving an aggregate of State convicts alone of 2,800 in the year 1896. In all the other five States the number of convicts (average) in State prisons did not aggregate two-thirds the Massachusetts average, being less than 200 in Maine, less than 200 in New Hampshire, hardly above 300 in Vermont, less than 500 in Rhode Island, and but little more than 400 in Connecticut, — an aggregate of less than 1,600 in the five States as against more than 2,600 in Massachusetts. The whole number in all the Massachusetts prisons April 1, 1897, was 7,400, and this was not only larger than ever before at the same date, but greater by 50 per cent than the prisoners then in the other five New England States.

As to pauperism in New England, aside from that caused by insanity and the occasional increase of outdoor aid in consequence of hard times, it does not appear to be increasing out of proportion to the gain in population. It is not possible to give exact figures on this subject, because several of the States make no systematic report, while the figures of the census of 1890 are known to be very inexact. The sane poor fully supported in Massachusetts averaged in 1896 about 6,000, without reckoning the dependent children and those in reform schools and truant schools, under various names. It is probable that the aggregate of paupers and poor children fully supported in New England last year exceeded 25,000, not reckoning the insane or idiotic, while the number of the poor temporarily aided (different persons) may have reached an aggregate of 80,000 in the six States. In all, therefore, the paupers, prisoners, insane and idiotic persons, poor children, and young delinquents in New England, during 1896, must have exceeded 125,000 in the aggregate, or more than 1 in 50 of the 6,000,000 persons who resided there or entered the six States in the past year; while the average number supported or relieved at any one time must have been nearly 75,000, judging by the returns for Massachusetts, which are more regular and full than those of any other State of the six. This would be nearly 1 in 70 of the estimated resident population. The whole cost of this support, restraint, reformation, and relief, for the year, no doubt exceeded \$7,000,000, or \$1.35 per capita of the population, without counting

the cost of criminal trials or the commitment of insane and delinquent persons.

2. *Legislation and Administration in 1896.*

In each of the six New England States there has been important legislation passed or attempted in the year ending July 1, 1897: and serious changes in administration have occurred in several States. In Maine, where the Insane Hospital at Augusta has long been overcrowded (as most of such establishments always are in New England), an appropriation of \$150,000 for a second hospital at Bangor had been voted and an effort was this year made to apply this sum to hospital building. But it failed in consequence of a wish on the part of the legislature of 1897 to have the chronic insane cared for at less than the customary hospital rate. Consequently, the Maine Insane Hospital now contains 725 patients, 100 more than its capacity, and two years must pass before legislation can be had to relieve the overcrowding. The other estimated insane of the State (775) are in city and town almshouses, county jails, and private families. In New Hampshire legislation took a like course, except that the proposition there was to vote \$100,000 to build a chronic asylum on the grounds of the State Hospital in Concord, which is also crowded. This was defeated, and no further legislation can be had for two years. In New Hampshire, however, there is a system of asylums for the chronic insane in the ten counties, which now provides for some 300 of that class, and could be made, by some modification of the laws, to furnish good provision for all the chronic insane, and thus relieve the Concord Hospital, as is done successfully in Wisconsin. The Lunacy Commissioner having been made by an act of 1897 a member of the State Board of Charities, with certain powers in regard to the county asylums, the way seems opened for their improvement, as in Wisconsin. The same State Board has been given additional power in regard to children in the county almshouses, who are to be placed in families.

In Vermont no specific legislation was had, but an investigation of certain abuses and parsimonies in the new State Asylum at Waterbury led to a change of administration, which has much bettered the care of the insane poor, who are there housed to the number of 500. Others of this class remain in the old asylum at Brattleboro, where the State pays at the rate of \$3.75 a week for their care. The

whole number at Brattleboro (public and private patients) is now small, but Vermont has under medical care at least 700 of her insane, the rest being in town almshouses and families. The criminal insane, to the number of 24, are kept in the Waterbury asylum, which is a new but ill-located and scantily furnished building in the heart of the village of Waterbury, but now under the experienced direction of Dr. F. W. Page. The Vermont laws seem to be mostly good in regard to the insane, but need to be administered more wisely than has been the practice till lately.

In Massachusetts the special commission, mentioned in this report last year, recommended to the annual legislature many fundamental changes of law and administration,—so many that none of them were carried; and the law of charity, lunacy, and prison discipline remains much as it has been. But in regard to the charities and prisons of Boston, to which the State commission paid little attention, important legislation was had, upon the petition of the mayor and citizens of Boston. Instead of a single political head to direct the management of an average of more than 6,000 prisoners, poor children, young delinquents, insane persons, and paupers, all supported by the city of Boston, this power and duty have now been divided among three Boards of Trustees, containing both men and women, and a single prison director, while the board which manages the outdoor relief of Boston (annually expending some \$120,000) is brought into co-operation with the newly appointed boards. Theoretically, this is a great improvement; and it has already brought about some practical changes for the better. The new chronic asylum for the insane at Medfield has been opened, and nearly filled, thus relieving the crowded wards of the State hospitals, and improvements are making in other State establishments.

In Rhode Island an important change was made at the spring session of the legislature, by authorizing the State Board to build a new State asylum for the insane who have for many years been lodged in unsuitable buildings at the Cranston State Farm (Howard Station). Dr. Keene, long the efficient medical officer of the establishment as a whole, now becomes superintendent of the insane, and will have the means of classifying and employing his patients better than has been possible in the old buildings. In other respects the Rhode Island law and administration remain unchanged.

Connecticut reports specifically through its member of our com-

mittee, and therefore need not here be dwelt on at much length. Of the legislation attempted, some was carried, and some failed. The most important was that affecting the Reformatory Prison and the licensing of private asylums for the insane, both measures succeeding. The State Board of Charities has at last brought the establishments under its supervision into systematic comparison with one another, and is prepared to recommend general measures affecting the whole system. This is an advantage to any State, if prudently acted upon, but there will be many delays and defeats if too much is urged at once.

Upon the whole, the record of the year for New England is a good and advancing one. Much more might have been accomplished, but there are reasons for delay and debate which are not always seen by the eager advocates of change: and it is better to wait, and take no backward steps, rather than to hurry forward at the risk of undoing in future what has been inconsiderately adopted in advance of public opinion or real necessity.

NEW YORK.

Population and Dependents.

This State is a kingdom in itself, and likes to be called an "Empire State." Its area is less than New England's, but its lands are more fertile, its waterways and ports more ample, and its population greater than that of its six north-eastern neighbors. Nearly 7,000,000 people now probably inhabit New York, and more than 3,000,000 of them will soon be under one municipal government at its great seaport. In a single year, probably 8,000,000 persons come within the scope of its laws regulating charity, insanity, and crime, many of these being the same who also appear in New England the same year, in the ceaseless currents of migration. This vast population has been divided, for administrative purposes, by the new constitution of New York, into three fields of jurisdiction, so far as public charity, lunacy, and prison discipline are concerned. The first, including poor children, paupers, hospitals, idiots, and epileptics, young delinquents, and the indefinite charities, as well as the instruction of the deaf, blind, and feeble-minded, has been assigned to the old State Board of Charities, enlarged in its jurisdiction and membership for the purpose. The second, restricted to insanity alone,

exclusive of epilepsy and idiocy, is given to the State Lunacy Commission of three members, two of whom — Dr. P. M. Wise and Mr. W. H. Parkhurst — are new appointments. The third, now including the Elmira Reformatory, as well as the State and county prisons, and the new reformatory in Ulster County, has been given to a wholly new Board of Prison Commissioners for two years past. Between these three boards there is little co-operation, so that it is needful to look at the reports made to all three, in order to get all the facts which a State report from New York is to cover.

The insane of the State, as above restricted, are now about 25,000 in a year, the average number registered being upward of 22,000. The idiotic, feeble-minded, and epileptic persons under public care are about 2,500 in a year, with an average of more than 2,300. The prisoners in State prisons (including 1,500 at Elmira) must exceed 4,500. The juvenile offenders and reformatory women are more than 6,000 in a year, with an average of 5,700. The dependent children — not reckoning any of the foregoing, nor of the blind or deaf — are 30,000, with an average of more than 28,000. The almshouse inmate population exceeds 15,000, with an average of nearly 13,000. "Aged and friendless persons" count up to 9,000; hospital patients, 30,000 or more, with an average of 7,000; blind and deaf children, 2,500, with an average of 2,100, and disabled veterans, 1,200. All these aggregate in a year 125,000, with an average of more than 90,000; while those receiving outdoor relief in the whole State average 100,000, and the county prisoners average nearly 8,000. We shall not be excessive, therefore, if we reckon the whole number of different persons receiving support, restraint, or aid in all New York, in a year, at 175,000 or even 200,000, with an average constantly under care of 125,000. This, out of an available population, resident and migrant, of 8,000,000, gives an average of almost 1 in 60; and it is likely to be more rather than less.

The cost of all this support, restraint, care, and relief, cannot be less than \$14,000,000, and probably exceeds \$20,000,000, that is, from \$2 to \$3 for each resident in the State. The fact that this per capita cost is more than in New England is due to the greater density of population at the city centres, occasioning a larger apparatus of relief and restraint, which attracts persons from outside New York, while it increases the weekly cost of each person treated. Add to this an abnormal development in New York of the care of children in estab-

lishments, thus increasing the number and cost of this form of charities. Add, further, the greater cost of supporting the insane in huge asylums and hospitals, containing from 800 to 2,300 inmates each, so that the cost of all the insane of New York will soon reach \$5,000,000 a year if it has not already attained that figure.

Legislation and Administration.

Comparatively little legislation affecting the dependent population has been passed in 1897 in New York, but certain changes in administration are getting their fuller effect. The insane hospitals are becoming more crowded, under the laws forbidding the local care of the chronic insane, the provision for the epileptic and idiotic in the noble Craig Colony at Sonyea, and the asylum at Rome has become more ample; the extension of trade instruction and sanitary discipline at the Elmira prison has made the unwise restrictions on prison labor of little detriment there; while in the State prisons of Auburn, Sing-Sing, and Dannemora, the suspension of productive labor is having a bad effect, as might have been expected. The city and county authorities are giving increased attention to the placing of poor children in families, the county almshouses have been improved in management, though increased in weekly cost, by the removal of the insane to State establishments; and the new administration of New York City has bettered in most respects the care of its manifold charities.

A most useful organization in the State of New York, among many that are useful, is the annual Convention of County Superintendents of the Poor, which has existed for more than a quarter-century. It preceded in existence the National Conference of Charities, and is itself such a conference for the philanthropists and practical workers of the Empire State. The improvement in the county care of the poor is largely due to the discussions in these conventions; and they have been imitated in other States, though not to any great extent in New England.

PENNSYLVANIA.

Population and Dependents.

A fair estimate of the population of this State would be 5,800,000, intermediate between New England and New York. Its inland

tion and the character of its rural people have prevented that large development of public charities which New York and Massachusetts show. Its expenditure per capita is far less, and the increase in its insane population not so noticeable. Its State Board of Charities still reports on all the relations of crime, pauperism, and insanity; and it still maintains in vigor the local system of charity which has been partially superseded in New York and Massachusetts. Were the insane all reported as closely as they are in those two States, the number would probably be found greater than 10,000. All its State hospitals and asylums are crowded, and there are many in the county poorhouses. This state of things has led to the recommendation by influential persons of the Wisconsin system of State care in county buildings, but whether that is likely to be adopted your committee have not heard. The Pennsylvania prison system has been sharply censured since we last met, but the result of an investigation seems to show that it is working as well as the crowded state of the prisons will permit.

NORTH ATLANTIC STATES.

Penological.

The law establishing the Connecticut State Reformatory was repealed. The Connecticut State Board is authorized to issue paroles. A woman instead of a man has been appointed superintendent of the Girls' Industrial School in Maine. An unsuccessful effort was made to establish a women's reformatory in Maine.

Insanity.

Hon. Homer Goodhue of Vermont, a member of this Conference, who died in June, 1896, left a legacy to provide entertainments for insane patients at Brattleboro. Rhode Island is improving its methods of caring for the insane along modern lines. An insane ward is being built at the Connecticut State prison at a cost of \$38,000. New York has 20,000 insane in State institutions.

Prevention.

The Home for Destitute Children at Burlington, Vt., places its children in homes as fast as possible. The Women's Christian Temperance Union of Maine finds homes for dependent children. A

bill passed the Maine legislature, prohibiting the sale of cigarettes to minors, similar to the Minnesota law.

NORTH CENTRAL STATES.

State Conferences and State Boards.

State Conferences of Charities now exist in all of the North Central States, except Iowa and the Dakotas, and State Boards of Charities or similar bodies exist in all, except Iowa and North Dakota, a State Board of Charities having been organized in Missouri during the past year.

Penological.

The legislatures in 1895 established State reformatories in Indiana and Missouri, and the parole system was established in the State prisons of Indiana and Missouri. In Missouri the county judges exercise the parole power. Boards of pardon were established in Illinois and Minnesota. Matrons for jails or police stations were provided for in Illinois and Michigan. In Kansas the State prison and the State Reformatory were placed under one board. Prison labor contracts were abolished in Nebraska, and productive convict labor was abolished in Indiana, but efforts to interfere with legitimate prison labor in Minnesota failed.

Preventive Work.

A child labor law was enacted in Missouri, and the Illinois law was strengthened. Provision was made for taking children from cruel or immoral parents in Missouri, and the law governing county homes in Indiana was strengthened. Keeping children in county poor asylums was prohibited in Indiana. State agents were created to care for dependent children, and place them in homes. Institutions for the feeble-minded were opened in Michigan and Indiana. Custodial care of idiots is being vigorously advocated in Ohio, with probable success. Minnesota has provided for the care of 300 custodial cases. The new institution for the feeble-minded at Chippewa Falls, Wis., has been opened, with about 100 inmates. It has a capacity of 250. Indiana has 350 inmates in the State School for Feeble-minded Youth and x the same class in the county poor asylums in the Michigan Home

for the Feeble-minded. A bill for an epileptic colony failed to pass in Illinois.

Insanity.

The combined county and State system of caring for the insane continues in favor in Wisconsin, and is being advocated in Minnesota and Massachusetts. Wisconsin has adopted a new insane law, which is believed to be a good one. In Minnesota the building of a fourth hospital for insane has been indefinitely postponed, owing to the bitter competition between rival sites. A new hospital for the insane has been built at Cherokee, Ia. The hospital at Fulton, Mo., has been made a homoeopathic hospital. In Illinois a bill to place insane hospitals under a paid lunacy commission, similar to that in New York, was defeated. also one for the State care of the insane.

SOUTHERN STATES.

Penological.

The Governor of Alabama has been authorized to grant paroles at pleasure. A bill for a State workhouse, hospital and reformatory in Delaware failed. A prison association has been organized in Louisiana. An effort to establish a State prison in Oklahoma was defeated. Rev. Louis Zinkhan, late agent of the Maryland Prison Association, has been appointed superintendent of the Baltimore almshouse, an admirable appointment.

Prevention.

A girls' industrial school has been established in West Virginia. A bill for a juvenile reformatory in Mississippi failed after passing both Houses, leaving 200 negro boys in the Penitentiary; and a similar bill failed in Arkansas. In North Carolina minors are prohibited from entering bar-rooms, bowling-alleys, etc. The placing-out system is practised extensively in West Virginia. As a result of the New Orleans meeting of the National Conference, a free kindergarten association has been organized in New Orleans, and two free kindergartens have already been established.

Insanity.

In West Virginia the governor has exercised great care in selecting trustees. In Maryland State care system is being earnestly

pushed. A large farm has been purchased, on which a hospital is being erected on the cottage plan, which is expected to provide ultimately for 5,000 patients. North Carolina is making provision for the criminal insane on the ground of a State penitentiary.

WESTERN STATES.

Penological.

A bill to improve the civil service was defeated in Colorado, but its friends are sanguine of its passage in the next legislature. A consistent humane county jail law, modelled by the Minnesota law, failed in the Colorado legislature. 58 convicts are out on parole from the Colorado State prison. In Wyoming provision was made for a special tax levy to complete the new State Penitentiary of Rawlins.

Prevention.

In Colorado the State public school law was so amended as to admit children not physically perfect, and a night school for news-boys has been established in Pueblo. In Wyoming the juvenile delinquents and the deaf and blind people are still boarded out in the institutions of other States.

Insanity.

The Wyoming General Hospital was badly damaged by fire in January, 1897. In Colorado an effort was made to establish the Wisconsin system of county insane asylums. In Alaska there is no provision whatever for the care of the insane. There are several dangerous insane patients in the Territory, and the only provision that can be made for them is in the jail at Sitka, at the private expense of the United States marshal.

All of which is respectfully submitted,

H. H. HART,
F. B. SANBORN,
MARY HALL,
JOSEPH P. BYERS,
Committee

ALABAMA.

BY MISS JULIA S. TUTWILLER, CORRESPONDING SECRETARY.

In Alabama there is an unfortunate distinction between State prisoners and county prisoners. All persons sentenced for less than a term of two years are kept under the care of the county. All others are State prisoners. For ten years past, by a contract, the State prisoners have been hired to the Tennessee Coal and Iron Company. There has been great opposition to this disposition of the State convicts from two very different sources. The humane citizens of the State have protested against forcing convicts to engage in an occupation abnormally dangerous to life and health. In one Alabama mining prison (not one, however, in the care of the Tennessee Coal and Iron Company) the death-rate has been 90 to the 1,000.

The free miners affirm that a great injustice is done to their calling by employing in this work such a large amount of compulsory labor. Mining contractors who have a thousand convicts under their control can scout with contempt the demands of strikers.

Careful selection of men fit for the work would diminish so much the number of convicts employed in the mines that it would do much toward satisfying the second class of objectors. Several years ago such dangerous riots took place through these objectors that it was determined to take all convicts away from the mining contractors, and employ them on farms belonging to the State, and in mines owned by the State University. Two large State farms are now in operation. At Speigner's a cotton-mill has been erected, in which all women and boys are to be employed during a part of the day. Several hours will be allowed them for instruction in school-rooms built for this purpose, under the care of suitable teachers. However, it has been found impracticable for the State as yet to take charge of *all* the convicts. I have it from the highest authority that no bid of any mining company will be considered unless it promises to provide two night schools at every prison, one for the colored, and one for the white convicts, with a missionary teacher in charge of each.

Several bills looking to the amelioration of our convict system were before the legislature of 1896-97: but, as none was passed, the system remains the same. However, one most important bill

passed with the approbation of all parties. This bill provides that the governor, on recommendation of the prison authorities and Board of Inspectors, may parole any man when he thinks that the interests of public justice will not be injured by it. Poverty is the State's excuse for her failure to even feed and clothe her convicts. Although Alabama gives one-half of her whole public revenue to the cause of education, this amounts to only \$1.28 per capita for each child in the State. This per capita is less than that of any other in the Union—the average in the Union is \$8.74, and maximum \$22.98. The average legislator pleads that it is a great injustice to use State money for the benefit of her criminals, which might be spent on her innocent children.

The county prisoners are, for the most part, hired out to mining companies or on plantations. The death-rate is larger among these than among other convicts. It was in a prison for county convicts that the death-rate reached the appalling figure of 90 in 1,000. The entire abolition of the distinction between State and county convicts is much to be desired.

The expense of feeding the inmates of our county jails has increased so rapidly in the last few years as to have become a heavy burden to the State. One of the greatest improvements that could be made in our county jails would be to introduce some kind of employment for their inmates.

The State institutions for defectives are situated at Talladega. They are under the care of one superintendent. The white mutes, in number 152, have one building; the white blind, 104 in number, another. The negro mutes, 33, and negro blind, 27, are together in another.

The annual appropriation is about \$50,000. The cost of each of the 241 inmates to the State is about \$20 per month.

The State has, up to this time, made no provision for epileptic and feeble minded children. The principal of the School for Mutes and Blind, in his biennial report, mentions the great need of some provision for these classes.

The Alabama Bryce Insane Hospital stands among the finest in the world of such institutions. It was one of the first to discard the use of mechanical restraint and to introduce regular employment as a remedial agent. Great care is taken to separate patients afflicted with tuberculosis from the others, even separate airing-courts being provided for them.

This institution received last year \$120,000 from the State, and had about 1,200 inmates, supporting them at a cost of about \$8.50 per month per capita.

A successful training school for nurses has been added to its beneficent labors.

The last report shows that Alabama needs greatly three additional institutions:—an asylum for chronic cases, a colony for epileptics, and a training school for feeble-minded children, which is urged by the superintendent of the hospital as earnestly as by the superintendent of the School for the Mutes and Blind.

The State takes no charge of its orphans, leaving those to the care of the various religious denominations. The Roman Catholics and Episcopalians have each an Orphan Home in Mobile. The Protestant churches of that city have another. The Methodists of the State have one at Summerfield, the Baptists one at Evergreen, and the Presbyterians at Talladega. An attempt is being made to establish an orphan home for colored children in the same city.

The Orphan Homes of the State have not yet fully grasped the new idea that an orphan home should be merely the agent to find a true home for homeless children, and should keep them only long enough to fit them to become suitable inmates of such homes.

There are free hospitals in several of our cities, but there is great need for such institutions in the rural districts. The county poor-houses should be the county hospitals, but they are very far from filling this office. There cannot be a more shocking contrast in the world than a neat, well ordered hospital and the usual county poor-house of the Southern States.

ALASKA.

BY DR. SHELDON JACKSON, CORRESPONDING SECRETARY.

I greatly regret to say that there has been no change in the situation in Alaska during the past year. Having no Territorial legislature, the people are without power of inaugurating any reforms. Urgent representations have been made by the governor and other officials to the authorities at Washington of the necessity of making some provision for the care of insane persons. A number of cases of insanity exist in Alaska, some of which are dangerous to the public, and have to be restrained of liberty, but there is no place

where they can be cared for but the ordinary jail at Sitka, at the personal expense of the United States marshal, as no appropriation or other means of support has been provided by Congress. There are now confined in the jail at Sitka two dangerously insane men. The neighboring States of Washington and Oregon have refused so far to receive in their asylums any of the insane from Alaska. Those who are confined in the jail cannot be given either the treatment or the care that they need.

ARKANSAS.

BY GEORGE THORNBURGH, STATE CORRESPONDING SECRETARY.

Attempts were made to establish an inebriate asylum and a juvenile offenders' school, but both failed.

Two new institutions have been established in the State since the last report, the Logan H. Roots Hospital, built in Little Rock for strangers, and the Home of the Independent Order of Odd Fellows, located at Batesville.

The number of inmates in the State institutions is reported as follows: blind, 220; deaf-mutes, 300; insane, 525.

CALIFORNIA.

BY REV. CHARLES W. WENDT, CORRESPONDING SECRETARY.

The recent session of the California legislature accomplished little for philanthropy. The usual exorbitant demands were made by the State institutions and commissions. Some were reduced in the committees. Governor Budd killed others.

The most interesting legislation was the Dague Tramp Bill, which, bitterly opposed by the labor element, passed both Houses. But Governor Budd declined to sign it, and it goes over until the next legislature, two years hence.

THE DAGUE TRAMP BILL.

Mr. Dague said: "Each county will be divided into road districts, and labor put upon the highways shall be under the control of supervisors, one of whom may be roadmaster for his district. Any adult person, upon showing to the satisfaction of the roadmaster

or of the board of supervisors that he is homeless and without means of support and in immediate need of food, clothing, and lodging, shall be employed by said officers to labor on the county farm or public highways of said county, under direction of the superintendent of said farm or the roadmaster, for which service he shall be lodged, given three meals per day, and receive at the end of each week 35 cents per day of eight hours labor.

"The said unemployed shall be designated as 'honorable unemployed,' and shall be at liberty to terminate said engagement to labor, by giving one day's notice. If any able-bodied man refuses this offer and persists in begging, and chooses to be a vagrant and is convicted of vagrancy, then the sentence of the judge shall be that he shall work on the highway for 90 days. Even the sentenced vagrant is paid enough cash to clothe him. He can, however, accomplish his discharge by signifying his desire to join the honorable unemployed class. Thus it may be seen there is an incentive to every 'tramp' and other unemployed man to become an industrious citizen, and no man need go hungry, naked, nor unsheltered, for it is his legal right to be housed, fed, and given 35 cents per day in cash till he can get on his feet and look about for something better."

"There was, Mr. Dague, some opposition to your bill by members of the labor unions. Why did they oppose it?"

"Their objection was based on the ground that 35 cents is too small a cash compensation, and some of their representatives in the legislature insisted that the bill should be amended by striking out 35 cents and inserting \$2. Now I am in favor of paying as high a wage as the condition of the treasury will justify. I am myself a Knight of Labor, but this is an emergency law, and is not intended to, and will not permanently, depress the laborer's wages, but will have the opposite effects.

"Thousands are on the verge of destitution. This law will give them temporary relief. If \$2 per day were to be paid, tens of thousands of farmers and mechanics and others would abandon their present callings to work on the highways, and the State would soon be deluged with men from other States. This law is a new departure; it looks toward Nationalism.

"California is the first State to try the experiment of giving public employment to needy men, and boarding, lodging, and 35 cents per day is as high a compensation as it is safe to pay in making the experiment."

THE NEW INSANITY LAW.

This was the most important legislation accomplished, - a step in the right direction.

Two years ago Governor Budd conceived the idea of centralizing

the direction of State charities under one board. By doing this, expense in the management of affairs would be lessened, and in a comprehensive plan better general results would be obtained. The bill was lost before the legislature, and at the last session a modified plan was adopted.

Under this law the five insane asylums in the State are governed by a board consisting of the Governor, the Attorney-general, the Secretary of State, the Secretary of the State Board of Health, and the General Superintendent. This board is the Commission in Lunacy. The law is intended to lessen the expense of conducting the asylums, and primarily to begin a system by which the clinical history of each patient will be carefully kept. In this way it is believed that the percentage of recoveries will be largely increased among inmates of the asylums.

Governor James H. Budd has appointed Dr. Fred Hatch to be the fifth member of the Commission in Lunacy and General Superintendent of State Hospitals.

Of the general wastefulness, partisanship, and ignorance in administering our State charities I forbear to speak. But things are improving.

There is a clamorous army of unemployed; and next winter may witness outbreaks, unless times improve. Governor Budd is earnest for reform, but, unfortunately, appoints only good Democrats, and as a reward for partisan service.

\$46,000 was voted to the Lone Industrial School for additional buildings.

The curse of this State is its undue provision for dependent, neglected children.

The age of protection was raised to sixteen years. Selling liquor to an intoxicated person or habitual drunkard was made a misdemeanor.

COLORADO.

BY MINNIE C. T. LOVE, M.D., CORRESPONDING SECRETARY.

The most important legislation attempted at the recent meeting of the legislature in the field of charities and corrections was the passage of a consistent humane county jail law, modelled upon the Minnesota law, a law establishing the Wisconsin system of county

insane asylums; a law establishing a lunacy commission; provisions doing away with mileage and salaries of commissioners of public institutions.

A bill to improve the civil service of our State was introduced into the Senate during the last session of the legislature, the dependence of our State institutions upon politics being so detrimental to the best interests of the State. A great deal of educational work was done, and the friends of civil service reform are very confident of passing a good bill at the next meeting of the legislature. A bill was passed containing amendments to the bill creating a State home for dependent children, permitting the board of control to admit children not physically perfect.

In Pueblo, a Young Women's Christian Association has been organized, also a Rescue Home for Young Women, and the Pueblo Children's Home, a private charitable institution. In Denver the philanthropic department of the Women's Club successfully carried on the "Pingree" work, giving ground to about 100 families, which represents about 400 people. A night school for newsboys is established. A Penny Provident Society and summer hospital for sick babies are all outgrowths from the Women's Club. The State is so large that it is almost impossible to get an accurate report of work done in the different counties. Probably another year, through our federated women's clubs, we may be able to get a statement of all charitable and philanthropic work in the State.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. (a) In State prisons, 618; (b) in adult reformatories, 116; (c) in county jails (estimated), 400; total, 1,134.

Class 2.—*The Vicious*. Are kept in county jails.

Class 3.—*Insubordinates*. (a) In Boys' Reform Schools, 120, (b) in Girls' Reform Schools, 59, (c) on probation (boys, 28, girls, 9), 37; total, 179.

B. GROUP OF DESTITUATES

Class 1.—*The Indoor Poor*. (a) In almshouses, 350; (b) in homes for the aged, 16; (c) boarded out in families, 6 (a very few imbecile and aged persons).

Class 2.—*The Sick and Injured Poor*. (a) In public hospitals, about 300; (b) in private hospitals at public expense.

Class 3.—*Destitute Children* (not "insubordinate"). (a) In State homes, 44; (b) in private institutions at public expense, 376; (c) in private institutions (not at public expense), 131.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind*. (a) In schools for the blind, 49; (b) in homes for the adult blind. (An institution is much needed here, where mining accidents injure so many eyes, but not established.)

Class 2.—*Deaf-mutes*. In schools for the deaf, 73.

Class 3.—*The Feeble-minded*. (a) No schools for feeble-minded; (b) no asylums for custodial care. (Another institution much needed. We have over 100 epileptics and 200 feeble-minded of all ages in the State.)

Class 4.—*The Insane*. (a) In State hospitals, 433; (b) boarded out in families, a few; (c) in private institutions, 15 or 20 (no late information). We have 21 in Arapahoe County Hospital, and at least 50 in the State who should be in asylums. No room there.

CONNECTICUT.

BY CHARLES P. KELLOGG, CORRESPONDING SECRETARY.

The following are the more important matters of legislation enacted or attempted by the General Assembly of 1897 in Connecticut:

The act of 1895, establishing a State reformatory, has been repealed, and an unpaid commission of three persons appointed to sell the property purchased, investigate the whole subject of a reformatory for Connecticut, and report to the next legislative session. The directors under the act repealed had aroused vigorous opposition by disregard of public opinion in attempting to build on a site in Hartford. The building plans, also, were too elaborate, and called for an immediate outlay of \$300,000, while only \$50,000 had been appropriated. The State has sunk about \$30,000 in the experiment, and is now ready to start anew in a wiser and more reasonable fashion.

A bill was introduced giving the State Prison Directors power to parole prisoners who are not serving life sentences, or have not been convicted previously of a felony, or who have served at least half

their term and give promise of becoming law-abiding citizens. Employment must be secured in advance. This bill passed, amended so as to transfer the power to the State Board of Pardons,—a change which may weaken the law seriously. \$38,000 was appropriated to build a ward for insane criminals at the State prison, with a special consulting physician.

A law passed requiring a license from the governor for the keeper of every institution for the insane, except State asylums. Every such institution to be in charge of a registered physician, who has had at least three years of medical attendance in some institution for the insane, and who shall reside upon the premises.

A general appropriation was made for the education of the deaf, to be divided between the schools at Hartford and Mystic according to their number of pupils. A bill to exempt the Connecticut Institute and Industrial Home for the Blind from the visits of the State Board of Charities was rejected. The age until which children may be retained in almshouses was raised from two to four years. A bill to transfer the cost of support of children in the County Temporary Homes from the State to the towns from which the children are committed was defeated.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. The State prison at Wethersfield has accommodations for 435 inmates, and is crowded to its fullest capacity. A new section of 32 cells is being added in the department allotted to prisoners of the first grade. The system of grading prisoners has been in use for about a year, and is believed to effect beneficial results. The Bertillon system of measuring criminals is also employed. A separate ward for insane prisoners will be erected soon.

The average population of the county jails is about 1,100, consisting of the less serious offenders, short term men, and men bound over for trial. Extensive additions and alterations made in four of the jails have greatly improved their material equipment, but the system remains as unsatisfactory as ever. Workshops are maintained in connection with the larger jails. Total number of criminals, 1,535. Ratio, 1 to 520 of the population.

Class 2.—*The Vicious*. There are no special institutions for this class in Connecticut.

Class 3. *Insubordinates.* The Connecticut School for Boys at Meriden is a State institution, and has an average of 460 inmates. Greater facilities for industrial training are needed here.

The Industrial School for Girls at Middletown is a private institution in form, which receives support from the State for the girls committed there. It is well managed, and has an average of 240 inmates. Total number of insubordinates, 700. Ratio, 1 to 1,143 of population.

B. GROUP OF DESTITUATES.

Class 1. — *The Aged Poor.* 89 towns in the State maintain almshouses, in which the poor of all ages are cared for, except children between the ages of four and eighteen. The average number of inmates in the almshouses is 1,800. Besides these, 400 persons are supported in private homes for the aged, making a total of 2,200. Ratio, 1 to 364 of the population.

Class 2 — *Destitute Children.* A temporary home is provided in each of the eight counties for the shelter of destitute children between the ages of four and eighteen, until suitable family homes can be found for them. The average number of inmates is 600. Private asylums and homes furnish accommodations for 900 more, making a total of 1,500. Ratio, 1 to 533 of population.

Class 3. *The Sick and Injured Poor* are cared for in hospital rooms connected with town almshouses and in the several city hospitals that receive appropriations from the State.

C. GROUP OF DEFECTIVES.

Class 1. — *The Blind.* The State makes a general appropriation for the education of this class, to be expended under the direction of the State Board of Education of the Blind. 20 pupils are supported at the Perkins Institute, South Boston, and 50 others at the Connecticut Institute and Industrial Home for the Blind in Hartford. This is a private institution, and consists of two departments, a kindergarten for children and an industrial home for adults. Total, 70 pupils. Ratio, 1 to 11,430 of the population.

Class 2. *The Deaf.* Provision is made for the education of the deaf by a general appropriation under which contracts are made by the governor with institutions for

About 75

State pupils are supported at the American School for the Deaf at Hartford, and about 25 more at the Mystic Oral School, a small private concern. Ratio, 1 to 8,000 of the population.

Class 3.—*Fickle-minded Children* are cared for and instructed at State expense, at the Connecticut School for Imbeciles, Lakeville. Average number of inmates, 175. Ratio, 1 to 4,570 of the population.

Class 4.—*The Insane*. The Connecticut Hospital for the Insane at Middletown has accommodations for 1,800 inmates, and is continually overcrowded. Measures have been adopted to investigate the desirability of establishing another State hospital in some other part of the State. The Retreat for the Insane at Hartford has an average of 150 inmates. 8 private asylums care for about 200 insane patients, and there are about 300 others, chiefly chronic cases, in the town almshouses. Total, 2,450. Ratio, 1 to 327 of the population. The number of registered insane is increasing, but it has not been proved yet that the increase is out of proportion to the increase in population.

The cost to the State for the delinquent, dependent, and defective classes for the year ending Sept. 30, 1896, was \$662,329. The cost to the towns for the year was \$780,104, a total of \$1,442,433.

DELAWARE.

BY MRS. EMILEA P. WARNER, CORRESPONDING SECRETARY.

The vigorous effort to pass the State Workhouse and Reformatory Bill was continued, but failed, as at the previous General Assembly. Not succeeding for the State, efforts were directed toward obtaining it for New Castle County. This passed the Lower House, and is now pending final action in the Senate. A bill for a woman factory inspector was passed. It requires manufacturers to provide suitable toilet accommodations, and lunch-rooms for women employees at noon hour. A new charter for Wilmington was presented, embodying many important and necessary reforms for the city government. It has been referred back to the commissioners. A Constitutional Convention was held this last winter. Laws regulating educational facilities were broadened, and provision was made whereby local option could become constitutional upon legislative enactment. Election laws were also improved.

The Sarah White Home for Aged Colored People has secured a pleasant and commodious country house. The Delaware Hospital has established a training school for nurses. The Associated Charities conducted two playgrounds for children in the public school yards. The Park Commissioners erected a children's sand pavilion in one of our parks, and are now completing a fine public bath-house; and the Philanthropy Committee of the New Century Club, in co-operation with the Law and Order Society, succeeded in securing a city ordinance suppressing immoral play-bills.

A. GROUP OF DELINQUENTS.

Classes 1 and 2.—*Criminals and Vicious.* In the three county jails there are about 150 long-term prisoners and generally from 60 to 100 short-term prisoners.

Class 3.—*Insubordinates.* The Ferris Industrial School has 65 boys. The Girls' Industrial School shows marked improvement in the advance of the pupils. It has 23 girls. The Door of Hope is supported by private effort, and for a new institution is doing good work. It has 17 inmates.

B. GROUP OF DESTITUTE.

Class 1. *The Aged Poor.* In the three county almshouses we have about 274 inmates. Poor farms are connected with these institutions. The Home for Aged Women has 33 inmates, the Minquadale Home for Aged Couples has 15, and the Sarah White Home (colored) shelters 9.

Class 2.—*Children.* The Society for the Prevention of cruelty to Children rescued and found homes for 372 children last year. The Home for Friendless Children has now 65 children, and the St. Joseph's Home (colored) has 128 children.

Class 3.—*Sick and Injured.* The St. Michael's Hospital for Babies has now 14 patients. The Delaware Hospital treated 274 cases, and had 2,000 dispensary patients, and the Homoeopathic Hospital treated 215 cases, and dispensed 1,824 prescriptions.

C. GROUP OF DEFECTIVES.

No public or private provision is made for the classes 1, 2, and 3.

Class 4. — *Insane*. The Delaware State Hospital for the Insane is well equipped. It has completed an addition with modern improvements. It treated last year 186 patients. It is the only institution supported entirely by the State.

In May, 1897, the Fourth Annual Conference of Charities and Institutions was held. The importance of these gatherings is yearly gaining recognition. Delegates from all societies and institutions met in friendly intercourse and helpful discussion. A feature of especial interest was a most creditable manual training exhibit: from the Ferris School, beautiful wood-work and clothing; from the Girls' Industrial School, skilful hand-sewing and drawn work; carpet and carpenter work from the Sunday Breakfast Association; and specimens of laundry, etc., from the Associated Charities.

DISTRICT OF COLUMBIA.

BY HENRY R. F. MACFARLAND, CORRESPONDING SECRETARY

It gives me great pleasure to report that President McKinley has appointed Mr. Herbert W. Lewis, late agent of the Board of Children's Guardians of the District of Columbia, to be Superintendent of Charities for the District of Columbia in the place of Colonel John Tracey, deceased. This appointment, with its promise that the District charity work may be made a model for the nation, is the most important and the most gratifying thing that has been done here in this regard since the resignation of Dr. Amos G. Warner, the first Superintendent of Charities, four years ago. President McKinley deserves great credit for resisting the importunate politicians from all over the country, who regarded this office as simply a three-thousand-dollar sinecure which by law must be filled by a non-resident of the District, and for acting in accordance with the advice of Washingtonians most interested in public charities, and of the experts throughout the country in appointing a man whom they recommended as being the best available man for the place.

Only the fact that the Joint Commission of Senators and Representatives on the Charities of the District, of which Senator McMil-

lan of Michigan is the intelligent and efficient chairman, will not make its report until next December, renders its investigation less important in our estimation than the appointment of the new Superintendent of Charities. The Joint Commission has made a very thorough and discriminating inquiry, and its report, to which will be annexed a stenographic report of the comprehensive and extensive hearings given to all the different interests and experts, will be of general value to charity workers everywhere, as well as of special value to the charities of the District of Columbia. The Commission is expected to recommend legislation which will improve the charitable work of Washington; and it is especially hoped that it may report in favor of the creation of a board of charities with an expert secretary in place of the Superintendent of Charities, which office would then be abolished. This action has been recommended by all the representatives of all the progressive influences in Washington, and is favored by the new Superintendent of Charities, as it was by Dr. Warner when he was Superintendent of Charities, for local reasons which make it easier for a board than for a superintendent of charities to accomplish desired reforms. But, as this legislation will take some time for its enactment, even if it is recommended by the Joint Commission, we are very fortunate in having Mr. Lewis appointed in the mean time to act as Superintendent of Charities.

The declaration of policy of Congress and authorization for appointment of Joint Select Committee to investigate Charities and Reformatory Institutions of the District of Columbia is as follows. —

DISTRICT OF COLUMBIA APPROPRIATION BILL, MAKING APPROPRIATIONS FOR THE EXPENSES OF THE GOVERNMENT OF THE DISTRICT OF COLUMBIA FOR THE FISCAL YEAR ENDING JUNE, 1898

And it is hereby declared to be the policy of the government of the United States to make no appropriation of money or property for the purpose of founding, maintaining, or aiding by payment for services, expenses, or otherwise, any church or religious denomination, or any institution of society which is under sectarian or ecclesiastical control, and it is hereby enacted that from and after the thirtieth day of June, eighteen hundred and ninety-eight, no money appropriated for charitable purposes in the District of Columbia, shall be paid to any church or religious denomination, or to any institution or society which is under sectarian or ecclesiastical control.

That a joint select committee is hereby authorized, to consist of three senators to be appointed by the presiding officer of the Senate and three members of the House of Representatives to be appointed by the Speaker of the House,

which select committee shall make investigation of the charities and reformatory institutions of the District of Columbia, and especially of those for which appropriations are made by this act, as respects their relations to the government of the District of Columbia and to the United States, whether by special charter or otherwise, their efficiency, their management and resources, whether by appropriations, investments, or otherwise, and also what portion, if any, of appropriations heretofore made to them have been used for the purpose of maintaining or aiding by payment for services, expenses, or otherwise, any church or religious denomination or any institution or society which is under sectarian or ecclesiastical control: whether such charitable or reformatory institutions are effective and economical in their organization, methods, and expenditure to provide for the poor and destitute in the District of Columbia, whether it is practicable for the commissioners or other authority in the District to make contracts or to otherwise provide for such care of the poor and destitute with any of said institutions, and, if so, which of them and to what extent, within the limitations of the policy heretofore declared, and, if not, the probable expense of providing and maintaining public institutions for such purpose.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. State prison convicts, March 31, 1891, 372.

Class 2.—*The Vicious*. June 15, 1897, jail, 244: males, 186; females, 58; whites, 35; colored, 209. Workhouse, 214: males, 173; females, 41; white, 73; colored, 141.

Class 3.—*Insubordinates*. 230 in reformatories.

B. GROUP OF DESTITUTE.

Class 1.—*The Aged Poor*. 350 (estimated), June 15, 1897, in various private and semi-private homes. There are 176 inmates at the almshouse.

Class 2.—*Destitute Children*. 1,000 in institutions and boarding-homes (estimated).

Class 3.—*The Sick and Injured*. 309 adults, 65 children, exclusive of infants under two weeks old, June 15, 1897.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind*. None reported.

Class 2.—*Deaf-mutes*. 30, June 15, 1897.

Class 3.—*Feeble-minded Children*. 35, June 15, 1897.

Class 4.—*The Insane*. 710, June 15, 1897.

GEORGIA.

BY MISS ALICE BOYKIN, CORRESPONDING SECRETARY.

The bill for a State reform school was again defeated. There are 2,160 insane patients, for whose support the legislature appropriated \$280,000.

The Women's Clubs have done much for the uplifting of the poor. They have formed themselves into a Federation of Clubs, and have organized library clubs and reading circles throughout the State. They have established and keep up a free kindergarten in Atlanta. The children have furnished and keep up the children's ward in the Grady Hospital, the only ward for children in the State.

Our women have opened a home in Atlanta, called the Door of Hope for the unfortunate women.

ILLINOIS.

BY MISS JULIA C. LATHROP, CORRESPONDING SECRETARY.

The biennial session of the Illinois legislature closed June 4, 1897. The following laws bearing upon charitable or correctional matters were passed.

The law of 1893 making abandonment of wife and children punishable by fine or imprisonment or both is amended so as to make the wife a competent witness as to all matters, including fact of marriage and parentage of children.

A law was passed for the appointment, by the mayor, of police matrons in cities of 16,000 inhabitants or over.

A State Board of Pardons was created, to consist of three commissioners, to be appointed by the governor, to serve a term of three years each. The salary of each commissioner is \$2,000, and that of the clerk of the board the same amount.

A law was passed empowering school districts to maintain, as a part of public schools within their limits, one or more classes for deaf children, having an average attendance of not less than three pupils, and authorizing the payment of \$150 per year from the State common school fund for each such pupil, teachers to be appointed by State Superintendent of Public Instruction, and required to have at least one year's special instruction in teaching the deaf.

The age to which children may be retained in the Soldiers' Orphans' Home was increased from fourteen to sixteen years, and in special cases to eighteen years.

An appropriation of \$20,000 was made to the Soldiers' Widows' Home "for one wing of a new building to accommodate forty persons."

The civil service law for cities was amended, requiring that the names of soldiers of the late war who have passed examinations shall be placed at the head of list of eligibles.

The scope of the child labor law was enlarged to include mercantile establishments, stores, offices, laundries, manufacturing establishments, factories, or workshops in its prohibition of employment of children under fourteen years old.

The compulsory education law was somewhat strengthened by providing that the sixteen weeks of schooling required for every child between the ages of seven and fourteen must begin at a fixed time.

The following are among valuable measures which were lost:

A carefully prepared bill providing State care for insane, and vesting the control of the insane hospitals in a salaried lunacy commission, closely following the New York law: a bill simply placing all insane in care of the State: a bill for an epileptic colony, a bill forbidding the retention in almshouses of normal children between the ages of two and sixteen years, and providing for a State system of supervisions and boarding out: and a bill providing that all executions shall take place in a penitentiary.

A State conference of charities and correction was inaugurated by the State Board of Public Charities; and the first annual session was held at Springfield in November, 1896. The proceedings were published by the State Board of Charities. Rev. Jenkin Lloyd Jones, of Chicago, was elected president of the conference for the ensuing year. An awakening attention to charitable problems is observable in Illinois. It is indicated by the interest shown in the conference, and is seen in the marked increase in study of social and charitable problems, as shown by the programmes of clubs and societies.

During the year an advance in the organization of charities can be seen not only in the progress made by the Bureau of Charities in Chicago, but in several of the smaller cities of the State, where the necessity of co-ordinating private aid societies and county relief is becoming strongly felt.

A. GROUP OF DELINQUENTS.

Class 1. — *Criminals.* (a) In State prisons (at Joliet, 1,335, April 30, 1897; Chester, 946, April 30, 1897); (b) in reformatories (Pontiac, 1,232, April 30, 1897). Total, 3,513.

Class 3. — *Insubordinates.* (a) In Boys' Reform Schools (included in return from Pontiac); (b) in Girls' Reform Schools, 91, March 31, 1897.

B. GROUP OF DESTITUTES.

Class 1. — *The Indoor Poor.* In almshouses, 6,000 (estimated); 1,409 in Soldiers' and Sailors' Home, March 31, 1897.

Class 2. — *The Sick and Injured Poor.* 158 in State Eye and Ear Infirmary, Chicago, March 31, 1897.

Class 3. — *Destitute Children* (not "insubordinate"). 435 in Soldiers' Orphans' Home, March 31, 1897.

C. GROUP OF DEFECTIVES.

Class 1. — *The Blind.* 209 in State institution, March 31, 1897.

Class 2. — *Deaf-mutes.* 512 in State institution, March 31, 1897.

Class 3. — *The Feeble-minded.* 644 in State institution, March 31, 1897.

Class 4. — *The Insane.* (a) In State hospitals, 5,583, March 31, 1897; (b) in county asylums, 1,166; (c) in county almshouses, 1,122; (d) in county jails 3. total, 6,874.

INDIANA.

BY ERNEST HICKNELI, CORRESPONDING SECRETARY.

The last legislature enacted more reform legislation than any of its predecessors, as the following brief outlines will show.

TREATMENT OF CRIME AND CRIMINALS.

A new law, containing the best features in other States, converts the Southern State Prison at Jeffersonville into the Indiana Reformatory. All criminals under thirty and over sixteen years of age convicted of any crime except murder or treason are to be sent to the reforma-

tory upon indeterminate sentence. A parole system, trade-schools, schools of letters, military drill, the grading of inmates, a system of wage-earning, and other approved reformatory methods have been or soon will be introduced. Inmates found to be incorrigible may be transferred to the State prison, to serve the maximum term for their respective crimes. The reformatory is under the control of a board of four managers, in which the governor has given equal representation to each of the two great political parties. The appointment and discharge of subordinate officers is entirely in the hands of the general superintendent, and the law forbids any consideration of political affiliations of applicants for position. Another law provides that all prisoners thirty years old or over, and all of any age sentenced for murder or treason, shall be sent to the State prison at Michigan City. The indeterminate sentence and parole system are also extended to the prisoners in the State prison. Thus every convict in a penal institution in Indiana, with the exception of those life-sentenced, are eligible to parole. A third law abolishes all productive labor in the prisons except such as may be employed to provide supplies for the public institutions. As no appropriation was made by the legislature to purchase tools or equipment for the shops under the new plan of operation, the result of this law may throw a majority of the prisoners into idleness. Fortunately, several important contracts will not expire for some years, and it is possible that employment will be provided for a majority until the needed legislation can be secured. Yet another new law prohibits the keeping of prisoners convicted in United States courts in either the State prison or reformatory.

CARE OF DEPENDENT AND NEGLECTED CHILDREN.

A law was enacted restating and harmonizing the principal features of several statutes, and adding important new sections. Its chief provisions are:—

(1) Counties are authorized, individually or jointly, to erect orphan asylums, supported at public charge. (2) Children may be admitted to such asylums by county commissioners or township trustees. Those in immediate control of the asylums may also admit children if legally surrendered by parents or guardians. (3) In case a child is committed who has not been legally surrendered by parents or guardians, the officers of the asylum may petition for his release;

and the court, after hearing all interested parties, may give full legal possession to the asylum. (4) Orphan asylums are required to place their charges in private families as rapidly as may be consistent with the welfare of the children. (5) Those in charge of the asylums must report monthly to the Board of State Charities the names, mental and physical condition, and family history of all children received during the preceding month; the names of all children placed in families during the month; and the name, address, occupation, etc., of such families. (6) After Jan. 1, 1898, it is forbidden to keep any child between three and sixteen years old in a county poor asylum for more than ten days. (7) The Board of State Charities may appoint State agents to inspect and supervise such orphan asylums, to search out good family homes for destitute or neglected children, to convey children to such homes, and to visit and inquire into the condition and treatment of children which they have placed in families or which have been placed there by the agents of any asylum or association for the care of children operating in the State.

That portion of the law which provides for orphan asylums maintained by the counties is substantially a re-enactment of an old statute, and already forty of the ninety-two counties in the State are maintaining such asylums as the law contemplates. This law was prepared by the Board of State Charities, and it is hoped thus to secure many advantages of the Michigan system for dependent children, while avoiding the disadvantages incident to bringing many children together in a single institution.

OFFICIAL OUTDOOR RELIEF.

Outdoor poor relief by township overseers of the poor has grown to be a prolific cause of pauperism and a heavy burden upon the tax-payers. The number of different persons to whom township overseers of the poor gave outdoor relief in the year ending Aug. 31, 1896, was nominally 71,414, or an average of 1 to every 31 of the State population, according to the United States census of 1890. The total supplies given for this relief, together with the cost of medical attendance at public charge, amounted to more than \$500,000. The law under which this great abuse has grown up gave township overseers of the poor, who are chosen by popular vote, unrestricted authority to draw upon the county treasury for

relief funds. Thus the overseer was not responsible to his neighbors and friends, who elected him, in his expenditure of public funds for poor relief; while yet he felt that, since other townships were drawing freely on the county treasury, his own friends and constituents should receive their share of the benefits. The Board of State Charities devoted several years to collecting reliable data bearing on the distribution of outdoor relief, and submitted them to the late legislature, together with a draft of a law designed to encourage the introduction of business methods and to make the overseer responsible directly to his constituents. This law, which the legislature promptly enacted, provides that the overseer shall draw from the county treasury for the needs of the poor of his township as in the past, but requires that at the end of the fiscal year a tax shall be levied upon his township at a rate to entirely reimburse the county. The effect of this law should be that the people of each township will be required to shoulder the burden of their own poor, and will know where to place responsibility for extravagance or dishonesty.

COMPULSORY SCHOOL ATTENDANCE.

A new compulsory school law requires that all children between eight and fourteen shall attend some public or private school for at least twelve weeks each year. Truant officers are to be appointed throughout the State; and the law may be enforced in extreme cases by fine or jail sentence, directed against recalcitrant parents or guardians.

CHILD LABOR.

Another new law prohibits the employment of children under fourteen in manufacturing institutions, and throws salutary restrictions about the employment of children between the ages of fourteen and sixteen. A State factory inspector will have charge of the enforcement of this law, as well as others relating to the safety and sanitary condition of factory buildings and machinery. It is believed that this law will supplement the compulsory school law in an important manner.

ARBITRATION OF LABOR TROUBLES.

The appointment of a State Board of Arbitration is another of the reform measures of the legislature in the winter of 1897. The board consists of three members, two of whom are appointed by the governor; and the third is, in each case of arbitration, the judge of the Circuit Court in the district in which the labor difficulties have arisen. The two appointed members of the board must be from different political parties; and one must have been for ten years an employer of labor, and the other for the same length of time an employee. The findings of the Arbitration Board are to have the weight of the findings of a court of justice to a restricted degree.

INMATES OF INSTITUTIONS, ETC., APRIL 30, 1897.

A. GROUP OF DELINQUENTS.

Class 1. — *Criminals*. In State prison, 962, in Reformatory, 811. All convicts thirty years of age or over are in State prison, also incorrigibles under thirty and all persons convicted of murder. All convicts under thirty, except those convicted of murder, are in the Reformatory. In county jails on April 30 were 582 (estimated) prisoners. Of these, a majority were awaiting trial, many for misdemeanors. A large per cent. was composed of those serving short jail sentences on conviction of misdemeanors.

Class 2. — *The Vicious*. The County Workhouse in Indianapolis is the only workhouse in the State. Population, 114. Jail sentences are rare in Indianapolis.

Class 3. — *Insubordinates*. The Boys' Reform School had enrolled 580 inmates, and the Girls' Reform School 260, April 30. Of these numbers, 57 girls and 44 boys were absent on probation, leaving 536 boys and 203 girls actually present in the schools.

B. GROUP OF DESTITUTES.

Class 1. — *The Indoor Poor*. Population of the county poor asylums or almshouses, 2,976. In homes for the aged, supported by private or sectarian beneficence, there were estimated 80 inmates at the date given. The destitute poor do not board in families in Indiana.

Class 2.—*The Sick and Injured Poor.* Estimates reasonably accurate indicate that on April 30 there were in public hospitals in the different cities of the State 125 sick and injured patients, and in private hospitals supported at public expense about 100 patients, — 225 in all.

Class 3.—*Destitute Children not Insubordinate.* In the Soldiers' and Sailors' Orphans' Home on April 30 were 610 children, in the county orphan asylums were 1,395 children, making a total of 2,005 children, sixteen or under, in the State and county orphanages, supported wholly or chiefly at public expense. In county poor asylums at the same time were 266 children, sixteen or under. The new law, mentioned above, prohibits the keeping of children in county poor asylums after this year. In orphanages supported by private or church beneficence there were 800 (estimated) children. This gives a total of 3,071 children charged upon public or private charity at the date mentioned.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind.* In the State institution, 124 pupils. In the county poorhouses, 149 adult blind inmates.

Class 2.—*The Deaf.* In the State School for the Deaf, 312 pupils. In county poor asylums were 53 deaf persons, all adults with possibly a rare exception.

Class 3.—*The Feeble-minded.* In the State School for Feeble-minded Youth, 554 inmates. Children sent to this institution remain permanently, unless capable of sufficient education to enable them to support themselves. None are admitted over sixteen. Under the operation of the law this institution necessarily becomes an asylum for the custodial care of many adult feeble-minded. In county poor asylums 822 persons are classed as feeble minded. Many in this number are senile through age or infirmity.

Class 4.—*The Insane.* In the four hospitals for the insane in the State were enrolled 3,189 patients; in the county poor asylums, 378 insane persons, some awaiting transfer to the hospitals, while others have been discharged therefrom as harmless or incurable. The insane in the county poor asylums are chiefly chronic. In county jails, awaiting transfer to hospitals, there were estimated to be 35 insane persons. Indiana long ago adopted the policy of State care for its insane, but its appropriations to build hospitals have never

been sufficient to carry out this policy in full. Appropriations in recent years have been large, and the State is now nearer the accomplishment of its purpose to bring all its insane citizens within the care of the State than at any previous time.

IOWA.

BY W. S. R. BURNETTE, CORRESPONDING SECRETARY.

No legislation was enacted during the year. The cities of Dubuque, Cedar Rapids, and Des Moines each secured, through Abraham Shimmel, a home for the aged and infirm. The State is building an additional insane asylum at Cherokee. The Independent Order of Odd Fellows is building an orphanage at Jefferson.

It is impracticable to give correct figures as to the population of institutions, etc.

KANSAS.

BY C. E. FAULKNER, FOR THE CORRESPONDING SECRETARY.

The State Penitentiary at Lansing and the State Industrial Reformatory at Hutchinson were this year placed under one board. The following appropriations were made: for a ward building at the Topeka Insane Asylum, \$60,000; for additions to the School for Feeble-minded Youth at Winfield, \$30,000, to start manual training at the Boys' Reform School in Topeka, \$3,000.

The Soldiers' Orphans' Home was put into commission as a State public school for dependent and neglected children (name not changed); but a State agent for the home placing of children was denied on the ground that a clerk was allowed the superintendent, who ought to have time to look after the placing of children.

A bill to regulate the work of Children's Aid Societies, and bring them under State supervision, failed.

A bill to extend the work of the Trustees of the State Charitable Institutions so as to make them substantially a State Board of Charities and Correction, in addition to their present executive character, passed the Senate and failed in the House.

A bill of the Kansas Children's Aid Society, auxiliary to the

National Children's Aid Society, was introduced to give said society power to take children from State institutions and place them in homes, receiving \$50 for each child so placed, but this died a natural and proper death in the Committee Room. An allowance of \$700 per year was given to each of the Children's Homes in the State operated by church or private charity, and the same amount to the Kansas Children's Home Society, to encourage it in doing its proper work.

LOUISIANA.

BY MICHEL HEYMANN, CORRESPONDING SECRETARY.

Our legislature was not in session this year.

The last year was the beginning of a new era in the field of charity and correction in the city of New Orleans.

Our Charity Organization Society has been put on a firm basis; and, though the progress of the work is slow, we are encouraged by the co-operation of the most important charitable societies of all denominations, and success will surely crown our efforts in the near future.

A free kindergarten association has been established; and already two fine free kindergartens are doing excellent work, not only in redeeming children of the slums, but in training kindergartners.

A prison association has been formed, and some of our best men and women are encouraging this work, so much needed, not only in our city, but in the whole South. Our city authorities and prison officials are friendly, and will help us to introduce the needed reforms.

So far nothing has been done in the State, outside of New Orleans; but I am confident that public opinion will be strongly in favor of laws for the amelioration of our penal institutions, which our legislature of next year will enact. Twice we have tried to get a law passed for the creation of a State Board of Charities, without success. Let us hope that we shall succeed the third time.

The special meeting of the National Conference of Charities and Correction held in New Orleans, March 4-7, was a great success. It was not attended by a large number, but those present are surely among the best of the land; and their excellent work has already had fine results in the whole South.

Besides the creation of the local Charity Organization Society, the Free Kindergarten Association, and the Prison Association, a Southern conference has been formed to meet in Nashville next fall: and a bright future in the noble work is anticipated through the whole South.

It is impossible for me to find words strong enough to thank my friends, who made the sacrifice of their time and money to assist us in our work. May God bless them!

DELINQUENT AND DEPENDENT CLASSES.

A. GROUP OF DELINQUENTS

State convicts, as per last report, serving sentence in the State Penitentiary, 1,046; petty convicts serving sentence in workhouse and jails, monthly average, 796; total, 1,842.

Juvenile delinquents in the Boys' House of Refuge during last fiscal year, 300; house of the Good Shepherd (girls), 221, total number of juvenile delinquents during year, 521.

B. GROUP OF DESTITUATES.

Class 1.—*The Aged Poor.* Inmates of Shakespeare's Almshouse and of the Little Sisters of the Poor, approximate number, 500.

Class 2.—*Destitute Children.* In private asylums, 2,000.

Class 3.—*The Sick Poor.* Kept in the Charity Hospital, daily average, 715 patients. Total number of patients during the year (indoor), 9,528. Total mortality, 12 per cent. Outdoor clinics rendered medical and surgical attention to 20,248 patients, to whom 64,745 consultations were additionally given.

C. GROUP OF DEFECTIVES.

Pupils in School for the Blind, 36; pupils in School for the Deaf and Dumb, 93, insane patients under treatment in State asylum, 1,019.

MAINE.

BY MRS. L. M. N. STEVENS, CORRESPONDING SECRETARY.

A bill passed forbidding sale of cigarettes to those under twenty-one, also the manufacture of cigarettes. A bill passed raising age of protection from fourteen to sixteen years. An unsuccessful effort was made by the Woman's Christian Temperance Union to secure the establishment of a reformatory prison for women. A rest home has been established for young women at Auburn, Me. A new insane hospital (State) is in process of erection at Bangor. A new cottage for girls has been built at Good Will Farm, also a chapel.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. June 15, 1897, there were in the Maine State prison 182 men, 6 women, and 13 insane not convicts.

B. GROUP OF DESTITUTES.

Class 2.—*Destitute Children*. Institutions continue to do good work for children. Work for this class also done by Woman's Christian Temperance Union in its department of "Securing Homes for Homeless Children."

Class 3.—*Insubordinates*. The Reform School for Boys, a State institution situated at South Portland, has at present 146 boys. Of these 117 are in the main building, and 29 at Farrington Cottage. A new cottage is in process of erection.

The Industrial School for Girls, a State institution situated at Hallowell, has 63 girls in the two buildings. A departure in the government of this institution is the appointment of a woman as superintendent instead of a man, as formerly. The legislature passed a bill this winter, making a girl eligible to the school between the ages of six and sixteen years. Formerly the limit was fifteen.

C. GROUP OF DEFECTIVES.

Class 2.—*Deaf-mutes*. A new dormitory for the deaf school at Portland was first occupied Jan. 1, 1896. At the last session of the leg-

islature it was decided to accept the school building from the city of Portland, and that the State assume entire charge, responsibility, and maintenance of school. The school will be governed by a board of five trustees appointed by the governor. The term of attendance for pupils was increased from ten to twelve years. At present there are 68 pupils in the school, representing almost every county in the State; and at the opening of the fall term the dormitory will probably be taxed to its full capacity.

Class 4. — *The Insane.* The superintendent says it is his opinion that the number of insane in Maine is less than it was twenty years ago. The last legislature did not provide for further construction of the new hospital at Bangor.

MARYLAND.

BY MISS KATE M. MCJANE, CORRESPONDING SECRETARY.

There has been no session of the legislature since the last Conference. The friends of reform, however, look for some important action by the legislature at the biennial session of 1898.

A State Conference of Charities and Corrections will be held in Baltimore during November, 1897, under the joint auspices of the Charity Organization Society, the Association for the Improvement of the Condition of the Poor, and the Trustees of the Poor of Baltimore City. Probably the most important measure to be considered will be a bill providing for State care of the insane. Maryland last year took one step in the direction of State care by the purchase of a large farm, "Springfield," in Carroll County, where State Insane Asylum No. 2 has been begun on the cottage plan, the old mansion-house being utilized for an administration building. Already 49 patients have been sent to "Springfield," 11 of them having been transferred from the overcrowded wards of Bay View Insane Hospital of the Baltimore Almshouse. The purchase of this valuable property makes it possible for the State to assume, at any time in the future, the care of all its insane. In its last report (December, 1896) the State Lunacy Commission says that the size and character of the "Springfield" property will, under the cottage system, which has been started on a modest scale, furnish shelter, comfort, and employment to "at least 5,000 patients." There are at present

in county almshouses and jails less than 500 pauper insane. Frederick County "Montone Hospital" has 145 patients, and Bay View Insane Hospital, Baltimore, 401. So that State care of the insane in Maryland is now only a matter of educating public opinion in the knowledge of Maryland's defective and vague lunacy laws, of her neglect of the defective and afflicted classes, and of the need for changes both in law and custom. The past year there has been decided improvement in the care of insane paupers at Bay View Hospital, Baltimore, and better bathing facilities and other sanitary changes are reported from several public county institutions.

In Baltimore City the mayor's non-political appointments to unpaid city boards have shown good results. The only woman appointed on the jail board at once directed her attention to the boys, and pending the erection of a proper house of detention for children has been able to organize a school for the children detained in jail, thus keeping them occupied and out of contact with the adult prisoners. One result of a reform Board of Trustees of the Poor has been the improvements at the city almshouse. The latest and most important change was the appointment, on May 3, of Mr. Louis F. Zinkhan, a trained charity worker, as superintendent of Bay View Asylum. Such an appointment would have been a political and practical impossibility in Baltimore until this year, and the results of his administration should be watched for with interest by all who believe in scientific and saving work among our defective and dependent classes.

The Board of Police Commissioners have this spring shown commendable energy in executing the laws in regard to street beggars. As a result, many annoying and demoralizing sights have disappeared from public view—some beggars have left Baltimore to return to their own legitimate homes, some have been forced to work, some have found comfortable quarters at the almshouse, and a small residuum of "worthy" cases are cared for by private pensions administered through the Charity Organization Society.

The city council of Baltimore has before it (June 20)* an important ordinance, on which favorable action is promised, which will concentrate in the Board of Trustees of the Poor the power to supervise and control city beds in nine (9) subsidized hospitals. This privilege has in the past been shared by the police magistrates, who are State and not municipal officers, and had led to certain definite

*Ordinance passed, read 21 most satisfactory

abuses. The proposed change in regard to the supervision of city hospital beds is in the line of intelligent municipal reform, and will, it is hoped, be followed in the near future by a general reorganization of the public charity of Baltimore, by which the city will be granted the right of supervision over all private institutions receiving city money and caring for public charges, either minors or adults.

The statistics in regard to Maryland's *delinquents, destitutes, and defectives*, are imperfect and unreliable.

In regard to A, Class 1, it may be stated, generally, that there are about 1,850 *criminals* in the House of Correction, the Penitentiary, the Baltimore City Jail, and the 21 county jails.

Of A, Classes 2 and 3, reports do not separate the *racious* and the *insubordinate*, but it is safe to state there are about 1,500 of these two classes, in 7 reformatories, public and private.

Of Group B, Class 1, *Aged Poor*, there are probably 1,000 in the almshouse, and in several private institutions in Baltimore. The number of *aged poor* in counties is not known.

Of Group B, Classes 2 and 3, and Group C, Classes 1, 2, and 3, it is impossible to send statistics of any value. The State only cares for a fraction of her feeble-minded children, in one single institution at Owings Mills, Baltimore County, — inmates 69.

Group C, Class 4, is given in the foregoing report.

MASSACHUSETTS.

BY JOHN D. WELLS, ACTING CORRESPONDING SECRETARY.

A new law vests in the Commissioners of Prisons the release on parole of State prison convicts.

The number of prisoners engaged upon industries at present established in the prisons has been so restricted that it will be necessary to obtain new forms of employment to keep the prisoners at work.

A new law provides that, in all towns where paupers are supported otherwise than in a workhouse or almshouse, such contracts shall be made for their support as will secure the proper care and maintenance. Full records must be kept, and visits must be made by the overseers of the poor to each place where the paupers are kept at least once every three months, and records of such visits and of

the condition of the paupers visited must be kept. The Board of Lunacy and Charity is given power to enforce this law.

A law of 1897 establishes separate departments in Boston for the care of city children, paupers, insane persons, and criminals, to be called respectively the Children's Institutions Department, the Pauper Institutions Department, the Insane Hospital Department, and the Institutions Registration Department, each department, except the two last named, to be under the charge of a board of seven trustees, at least two of whom shall be women.

A new law requires that in committing and transferring patients to and from insane hospitals, where practicable, attendants from such institutions shall be employed instead of officers of the law not specially appointed for that purpose; and female nurses or attendants shall accompany women.

In 1896 the governor appointed a commission to investigate our public charitable and reformatory institutions. This commission recommended the establishment—in place of the present Board of Lunacy and Charity—of a State Board of Insanity, a Department for Children, and a State Board of Charity, also that the distinction between county prisons and State prisons be done away with, and all the prisons placed under the supervision of the Commissioners of Prisons. They offered other recommendations with regard to the settlement laws, the probation laws, and other matters relating to the charities of the State. All these recommendations, with the bills accompanying them, were referred to the next General Court.

Adult Criminals.—Inmates of State prison, 829; of Reformatory Prison for Women, 334; of Massachusetts Reformatory, 995; of 22 county prisons, jails, and houses of correction, 4,589; at the State Farm, 604; total prisoners, 7,351.

Juvenile Offenders.—In reformatory schools, 385; boarded or placed in families, 1,118; total, 1,503.

Other Children. State charges, 1,405; town charges (estimated), 850; total, 2,255.

The Adult Sane Poor. In State Almshouse and State Farm, 860; in local almshouses (estimated), 3,800; in families (estimated), 725; total, 5,385.

The Feeble-minded and Idiots.—In the Waltham School, 428; in families, etc. (estimated), 430; total, 858.

Insane. In hospitals and asylums, 6,260; in local almshouses (estimated), 1,000; in families (about), 250; total, 7,510.

MICHIGAN.

BY DR. JAMES A. POST, CORRESPONDING SECRETARY.

Population of Michigan (1895), 2,241,641.

The State legislature meets biennially, and recently adjourned (May 29, 1897), this session being the shortest on record, with one exception.

The most important bills pertaining to charities and corrections that came before the legislature, and the action taken, were as follows —

1. To abolish contract labor in prisons, and work convicts on roads with bat and chain. Defeated.
2. To restore capital punishment. Defeated.
3. To make mandatory the employment of female physicians at the asylums for the insane and the Home for the Feeble-minded and Epileptic. Defeated.
4. To place two women on each asylum board. Defeated.
5. To require matrons at jails and police stations. Passed.
6. To submit plans of jails to the State Board of Charities and Corrections for their approval. Passed.
7. To provide for the commitment of insane girls in the State Industrial School for Girls, to the State Insane Asylum. Passed.
8. To provide partial payment by relatives for patients in insane asylums, as the Probate Court may determine. Passed.
9. To provide a penalty for disobeying the law for separate confinement in jails. Defeated.
10. To repeal the law permitting visitors to prisons by paying a fee. Defeated.
11. To permit appeal from Probate to Circuit Court in cases of insanity. Passed.
12. To provide for unsexing certain defective and criminal persons. Defeated.
13. To restore definite terms of appointment of prison wardens. Defeated.
14. To provide for marking and labelling prison-made goods. Defeated.
15. To provide an asylum for Kent County under State supervision. Passed.

No important charitable organization or institution has been established during the past year.

DELINQUENT AND DEPENDENT CLASSES.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. The number committed to prisons (year ending June 30, 1896) was 1,106; average number, 2,184.

Class 2.—*The Vicious*. No separate report.

Class 3.—*Insubordinates*. Inmates in the State Industrial School for Boys, June 30, 1896, 539; average, 532; in the State Industrial School for Girls, June 30, 1896, 274. average, 260; totals, 813 and 792.

B. GROUP OF DESTITUTES.

Class 1.—*The Aged Poor*. No separate report.

Class 2.—*Destitute Children*. State Public School at Coldwater, June 30, 1896, 157 children,—121 boys and 16 girls. Out on trial, 142 (91 boys and 51 girls); making a total in immediate care of the school, 279.

Class 3.—*The Sick and Injured*. No separate report.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind*. Attendance for the year ending June 30, 1896, 105. In the State school, the State census shows 404 blind persons under twenty-one years of age. It is thought by many there should be a compulsory attendance law for the blind as for other children.

Class 2.—*Deaf-mutes*. Average number in the State school, 360; total enrolled, 382; total number gone out from the school, 1,161, only 3 of whom (so far as known) are unable to support themselves, and this because of other afflictions.

Class 3.—*The Feeble-minded*. Average number in the State home, 189. This is a new institution, designed to care for epileptics also, but none of this class have been admitted. A grant of \$18,000 was made for an epileptic cottage for 1897. The demand for admission for both classes is very pressing, amounting

to 25 a month. There are on file 600 applications. Total admissions to date, 210,— 102 males and 108 females.

Class 4.— *The Insane.* Whole number in asylums, 4,114; whole number in poorhouses, 117; total, 4,231.

The fifteenth annual convention of the State Board of Charities and Corrections and County Agents was held at Reed City, Mich., Dec. 9 and 10, 1896. Many interesting and valuable papers were presented, notably one by the bishop of Western Michigan, Rt. Rev. George D. Gillespie, D.D., chairman of the board, on "Twenty-five Years of the Board of Corrections and Charities," giving a brief history of its work from its origin to the present time. The venerable bishop has been an active and valued member of the board for more than twenty years, his first commission bearing date of Jan. 1, 1877.

The "Pingree Potato Plan" was again successfully carried out during the season of 1896, at a cost of \$2,400, provided by the city of Detroit. The committee having the work in charge estimate the value of crops raised at upward of \$30,000; number of acres cultivated, 421; and number of families who availed themselves of the opportunity, 975.

MINNESOTA.

BY DR. WILLIAM W. FOLWELL, CORRESPONDING SECRETARY.

The legislature of 1897 passed a law "to fix the legal residence of insane persons, paupers, and other dependents," under which it is the duty of the State Board of Corrections and Charities to investigate and determine the proper residence of insane persons, paupers, and other dependents, and return to their homes those who are found to be residents of other States and countries. This work is already assuming considerable proportions for many non residents have drifted into the State, either accidentally or by design. The State Board has appointed Mr. W. A. Gates, a lawyer, as their agent for such cases, and already ten or twelve persons have been deported. The policy is to return only those whose residence can be positively determined, and in all doubtful cases to correspond in advance with the authorities of other States. The law expressly provides for reciprocity with States adopting similar legislation, and the board accepts cheerfully cases from other States which are shown to

belong in Minnesota. Thus satisfactory relations have been established with the adjacent States.

The legislature of 1895 provided for a fourth hospital for insane; but a dissension arose this year over the proposed location, and no appropriation for building was made. The legislature instructed the State Board of Corrections and Charities to investigate the Wisconsin system of caring for the chronic insane in county asylums. A sharp reaction has begun in the State in favor of the Wisconsin system, and it may be adopted by the legislature of 1899.

Charity organization societies are forming in some of the smaller cities. In Le Sueur an Associated Charities, embracing the city authorities, the benevolent and fraternal orders, and the churches, has been organized, and is reported to be working well.

The Minnesota Conference of Charities was held at Red Wing. A significant fact was the attendance of ten delegates from the States of Iowa, Illinois, Indiana, and Wisconsin.

A. GROUP OF DELINQUENTS.

Class 1. *Criminals.* In Stillwater, 508, in State Reformatory, 140, in jails and lockups, 218, total, 866.

Class 2. *The Vicious.* In workhouses, etc., 349.

Class 3. *Insubordinates.* In State Training School, 379.

B. GROUP OF DESTITUTES.

Class 1. *The Aged Poor.* In homes, etc., 196.

Class 2. *Poor Persons.* In county poorhouses, 527.

Class 3. *Destitute Children.* In State institution at Owatonna, 204; in private institutions, 763; total, 967.

Class 4. *The Sick and Injured.* In 25 hospitals, 859.

C. GROUP OF DEFECTIVES

Class 1.—School for the Blind, 61.

Class 2. —School for the Deaf, 220.

Class 3. —School for the Feeble minded Children, 518.

Class 4. —The Insane. In State hospitals, 3,023. No insane in county or private institutions.

MISSISSIPPI.

BY J. L. POWER, CORRESPONDING SECRETARY.

Since my communication of last summer there has been no legislation in Mississippi in the lines of charities and correction. A bill that passed both Houses of the legislature in March, 1896, providing for a reformatory for juvenile offenders, reached the governor too late for action. The legislature will be called in extra session on the 20th inst.; and the governor, it is thought, will disapprove it because of some objectionable provisions. At any rate, the authors of the measure are not sanguine of executive approval.

There are some 200 negro boys now in the Penitentiary under twenty years of age and some are apprehensive that the provisions of the bill would make the Reformatory such an attractive place that the temptation to qualify for admission would be very great, and that the State would find an elephant on its hands. But the fact that the legislature passed the bill shows that public sentiment is favorable to making some provision for the correction and care of juvenile offenders.

MISSOURI.

BY MISS MARY E. FERRY, CORRESPONDING SECRETARY.

The legislature of 1897 established a State Board of Charities and Correction, composed of six members, two of whom are women. The board has supervision of all charitable, penal, and reformatory institutions which receive aid partly or in whole from State, city, and counties. An emergency clause gave it the opportunity to begin work at once; and a number of county jails and poor farms, as well as city and State institutions, have received its personal attention. County boards may be established in all cities of less than 100,000 population, having the care of all outdoor relief, and dispensing aid from the poor funds.

The welfare of children was considered, by a law punishing persons selling spirituous liquors to minors without written permission from their lawful guardians. Children under fourteen years were restricted from working in manufactories detrimental to health.

The county courts were given powers of removing children from immoral, inhuman, and intemperate parents, and placing them with reliable individuals or in institutions. The age of protection was raised to twenty-one years.

A parole law was passed, authorizing circuit and criminal courts and the Court of Criminal Correction in St. Louis to parole any person convicted of any offence punishable by fine or a jail sentence; also to parole persons under twenty-five years of age who may have been convicted of any felony, except murder, rape, arson, or robbery. The act confers the same power on courts having appeal jurisdiction from justices' courts, and in such cases the parole power may be exercised by the appellate court before the convicted is tried in that court, or where he is serving the sentence of the justices' court.

The act authorizes two paroles in cases of misdemeanor, permits absolute discharge after at least six months of parole, and requires final disposition of such cases after two years of parole; that is, the court must either grant absolute discharge or issue execution of sentence. In felony cases the parole may continue ten years, but the convicted person must give bond for appearance in court at the beginning of each regular term. In such cases no absolute discharge can be granted under two years; and, if after the expiration of ten years of parole no action is taken by the court, the convicted person is absolutely discharged by failure of the court to act, and citizenship is restored.

The court can at any time cancel parole, and issue executing sentence. This law does not go into effect until June 20. Its constitutionality has been questioned by some prominent lawyers, on the ground that it attempts to confer powers upon the judiciary which the constitution of Missouri delegates to the executive.

Most of our institutions are inherited from 1876, the time of the adoption of the Scheme and Charter. They are now inadequate to meet the demands of our institutional people and the question is being agitated of erecting a number of new ones, for which ways and means are being devised. The Missouri School for the Blind received an appropriation of \$20,000 for a new site, and propose to sell their old building for \$150,000. The school closed with 160 pupils out of a population of 2,000 blind. The State cares for 348 deaf children, and has a population of 1,600 thus afflicted. The Indus-

trial School for Girls at Chillicothe has 78 inmates. The Boys' Reform School at Boonville numbers 358. The House of Refuge in St. Louis has 72 girls and 253 boys. The warden of our one State Penitentiary is now required to classify the 2,200 convicts, in their work and sleeping apartments, according to their reformation and reputation as made known to him.

The Bertillon system of identifying criminals has been put in operation in our St. Louis police department. The insane cared for in our State asylums number about 3,300. The Insane Asylum No. 1, at Fulton, has been converted into a homoeopathic institution. Our jail population is about 3,000. The workhouse in St. Louis has 517 degenerates, the poor farms in the State, about 3,000. These include aged poor, feeble-minded, and insane, deaf, and blind. Our orphan asylums and homes care for about 1,000 children, not including 500 placed by the Missouri Home Society.

The Confederate Home at Higginsville has become a State eleemosynary institution. An appropriation was made for the support and maintenance of a Federal Soldiers' and Sailors' Home at St. James.

It goes without emphasis that our women's clubs are broad in their work, and animated with the desire to produce the best results under existing conditions. They have assisted the civic authorities in cleaning our streets, have placed works of art in our public schools, and are establishing travelling libraries throughout the State.

Our State Board of Charities and Correction is establishing a bureau of statistics.

There is an awakening in our State to the wants and needs of the unfortunate people among us, and many of our representative men and women are earnestly studying the perplexing question of how best to deal with them. Missouri held its first conference of charities and correction in December, 1896.

MONTANA.

BY MRS. M. S. CUMMINS, SECRETARY OF STATE BOARD OF CHARITIES
AND REFORM.

The State Board of Charities and Reform has visited the various State institutions during the past year with a view to making a report to the next legislature as to plans and changes.

The institutions of Montana are excellent, considering their short existence and the small amount of money at their disposal. This board is hampered in its work by a lack of funds to carry it on. There is no printed report of the board since its organization.

NEBRASKA.

BY A. W. CLARK, CORRESPONDING SECRETARY.

Three of our State institutions were affected by acts of the legislature. The Home for the Friendless and the Milford Industrial Home were both removed from the control of private charitable organizations, and placed under the control of the State Board of Public Lands and Buildings. It was further provided that the governor shall appoint superintendents and such other officers as may be needed, and also a visiting and advisory board of five for each institution, whose travelling expenses for a visit each quarter shall be paid by the State.

By act of the legislature it was determined that the prisoners of the State Penitentiary should be under the direct control of the State, and that all contracts for prison labor should be done away with as soon as possible. It was further provided that the warden should furnish employment to all prisoners who are able to work, and that the prison should be made as nearly self-supporting as possible. It was a matter of deep regret that our last legislature favored this policy, and expressed the belief that in all probability the Penitentiary would become self-supporting the coming year, and the State be relieved of every dollar of expense for its maintenance. This policy precludes the possibility of accomplishing much in the way of reformation for the prisoners.

An attempt was made to do away with the Soldiers' Home at Milford because the Soldiers' and Sailors' Home at Grand Island is abundantly sufficient to provide for all the old soldiers. This attempt failed for political reasons.

An effort was made to secure passage of a bill creating a State Board of Charities. This also failed. We believe, however, this can be accomplished at the next session of the legislature.

A State Conference of Charities was organized at the State Capitol Feb. 10, 1897. The attendance was larger and the interest in

the movement greater than was expected. We were honored by the presence of H. H. Hart, General Secretary National Conference of Charities and Correction, whose advice and instruction in methods of organization were greatly appreciated, and whose able address in Representative Hall of the State Capitol before members of the legislature and others resulted, as we believe, in much good. No other new organization has been effected the past year, and no new movements in charitable work have been inaugurated.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. We have but one prison, the State Penitentiary at Lincoln. The average number of inmates for the past year has been 305. It thus appears that in our population of nearly 1,250,000 we have a small number of prisoners. The largest number of inmates at any time was 326.

Class 2.—*The Vicious*. It is impossible in Nebraska to secure definite information concerning this class. Provision has recently been made that the bureau of labor statistics shall send out blanks to the county officials of each county for the purpose of securing accurate information concerning this class. One year from this time we shall be able to give the information desired.

Class 3.—*Incubordinates*. We have three State institutions for insubordinates: one State Industrial School for Boys at Kearney, the average number of inmates being 211; one Girls Industrial School at Geneva, average number of inmates 89; the Milford Industrial Home, for girls between the ages of eighteen and thirty, average number of inmates 36 adults and 23 infants.

B. GROUP OF DESTITUATES

Class 1.—*The Aged Poor*. Are partly provided for in one of our State institutions, the Home for the Friendless. While this institution is designed especially for destitute children, a limited number of old people are admitted. Many of this class are taken care of in county poorhouses. The Women's Christian Association of Omaha supports an Old Ladies' Home, where about 20 are cared for. Only one other such institution exists in the State, and less than a dozen are cared for in that one.

These small homes are not under denominational control, neither do they receive any help from the State treasury.

Class 2. *Destitute Children.* The Home for the Friendless at Lincoln, supported by the State, has about 162 inmates on the average. This institution has accomplished a great deal in placing children in private homes, sending out some single years as many as 130. It is like a temporary shelter for children. A few of the inmates, however, are permanent charges. The Tabitha Home at Lincoln is under the direction of the Lutheran Church. The Mothers' Jewels Home at York is under the control of the Methodist denomination, and with their new buildings and large farm the managers are well equipped for the work. The primary thought in the institution is temporary care for the children, and then to place them in Christian homes. The character of each child is carefully studied in outdoor life and work on the farm, in some cases for several months, and the child is then placed in a private home. There is one Catholic Orphanage in Omaha. Temporary care for children is also furnished by the Women's Christian Association of Omaha, and a few children are taken care of in poorhouses. The rest of the work on behalf of destitute children in the State is accomplished by the Children's Home Society and the Children's Aid Society.

Classes 3 and 4. — *The Sick and Injured Poor.* Have no provision made for them by the State. Whatever is done for these classes is largely by private hospitals under denominational control. The Lutherans support one at Lincoln. At Omaha the St. Joseph Catholic, the Presbyterian, the Methodist, the Lutheran, and the Episcopal Hospitals are performing grand services. The county officials in many of the counties assist these classes at the poorhouses. At Omaha a large county hospital is maintained. While the city of Omaha refuses to grant any assistance to the destitute poor, some assistance is given to the sick and injured poor. No other city government in the State renders any assistance to these classes.

The Associated Charities of Omaha and the Charity Organization Society of Lincoln have commended themselves to the sympathy of the public, and are well known throughout the State for the good services performed by them. The charity organization sentiment has been steadily growing; and, had it not been for the stringency

of the times, many new organizations would have been effected in the smaller towns and cities throughout the State. The spirit of co-operation between the county officials and these organizations in Omaha and Lincoln has been steadily increasing.

C. GROUP OF DEFECTIVES

Class 1.— *The Institute for the Blind.* An average attendance the past year, 76. This institution is an "industrial home" and an educational institution.

Class 2.— *The Institute for the Deaf and Dumb* at Omaha. Average attendance, 184.

Class 3.— *The insane* population in Nebraska has not increased the past year, apparently, as it did the year before. We have three institutions, which are, however, in a crowded condition. The Nebraska Hospital for Insane has had 351 as the average number of inmates. The Norfolk Hospital for Insane has had an average of 200 inmates. The Asylum for Chronic Insane at Hastings has had an average of 537 inmates. Quite a number of others are cared for in county poorhouses and by private charities, and a few are lodged in county jails.

Class 4.— *The Feeble-minded.* The Institution for Feeble-minded Youth at Beatrice has had an average of 208 inmates the past year.

NEW HAMPSHIRE.

BY MRS. I. N. BLODGETT, CORRESPONDING SECRETARY.

The legislature of 1897 gave increased powers to the State Board of Charities, and they now "inspect all State and county charitable or correctional institutions, except the State prison and Asylum for the Insane at Concord, and report to the governor and council and legislature biennially the result of their inspection, with a recommendation for such changes in existing laws as, in their judgment, the public good requires."

The State Federation of Women's Clubs is committed to philanthropic work as opportunities come to its notice.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. In State prison, 188 men and 4 women; in sixteen county jails and ten Houses of Correction are 172; total prisoners, 364.

Class 2.—*Vicious*. Drunkards and prostitutes are committed to jails or houses of correction, tramps, to jails or State prison, at the discretion of the court.

Class 3.—*Insubordinates*. Are sent to State Reform or Industrial School at Manchester. 150 inmates, 24 of these girls.

B. GROUP OF DESTITUTES.

Class 1.—*Aged and Infirm Poor*. Are in ten county almshouses to the number of 950.

Class 2.—*Destitute Children*. Are boarded in private families or placed in institutions till private homes can be secured. 284 have been removed from county almshouses in a year. There are in institutions, Catholic and Protestant, 700 children, 46 remaining in county almshouses, 746 in all.

Class 3.—*The Sick and Injured*. 50 in private hospitals, of which there are 10 in almshouse hospitals.

C. GROUP OF DEFECTIVES.

Class 1.—*Blind*. 15 children in Massachusetts schools at State expense.

Class 2.—*Deaf and Dumb*. 31 are in three different training schools at State expense.

Class 3.—*Feeble-minded Children*. 3 in Massachusetts school at Waltham, 23 in county almshouse; total, 26.

Class 4.—*The Insane*. 725 in State and county insane asylums.

NEW JERSEY.

BY MRS. EMILY E. WILLIAMSON, CORRESPONDING SECRETARY.

The legislature of New Jersey met Jan. 4, 1897, and adjourned March 31. During the session it created a commission to inquire

into the condition of the dependent children in almshouses, etc. The governor appointed to serve on the commission Mr. Hugh F. Fox, Major Paul Quirk, and Mrs. E. E. Williamson. It will begin work in June, and will investigate, visit, and inspect every institution where children are kept at public expense, and will report to the next legislature some plan to remove children from the almshouses and provide for State or county care in schools of industry. At present there are 445 children in the almshouses.

The bills of the Penal Commission, appointed by a previous legislature to establish the probation system and indeterminate sentence, were passed on the last day of the session, but through an unfortunate circumstance were not properly engrossed. They will therefore go over another year, which is deemed most unfortunate by every one.

The very best element (men and women) in the State is represented on the State boards.

The State institutions are in an excellent condition and well managed. They are the following: —

State prison, at Trenton; State Reform School for Boys, at Jamesburg; State Industrial School for Girls, at Trenton; State Hospitals for the Insane, at Morristown and Trenton, State Institution for feeble-minded Women and Girls, at Vineland.

The county institutions are as follows: —

3 hospitals for insane, in Essex, Hudson, and Camden Counties, 21 jails; 2 penitentiaries, in Hudson and Essex Counties, 1 work-house farm, in Mercer County, 37 almshouses.

It is reckoned that the total almshouse cases are 2,600.

In addition to these there is a State institution for the care and education of deaf-mutes, supported from the school fund of the State. The pupils are received between the ages of five and twenty-one, and the length of term allowed is five years.

The State prison under its new keeper, Mr. S. M. Moore, is admirably managed. It has 1,023 inmates, — 993 males and 30 females. During the year there have been in the State Reform School at Jamesburg 550 boys. At the State Industrial School, which is the New Jersey Reform School for Girls, there are in the school 119; out at service, 32, — making 151 under their control.

The feeble-minded are well cared for in the State institution for women and girls and in a private institution for boys. The State institution has for superintendent and medical director, Mary J. Dunlap, M.D., the only institution in the State superintended by a woman.

The value of co-operation has notable object-lessons in the Associated Charities of Newark, the Charity Organization Society of Bayonne, and the Organized Aid Association of Plainfield. The Associated Charities of Newark, a city of 200,000 inhabitants, has the co-operation of the churches, private charities, and also of the city officials. The value of the work done by this organization can hardly be estimated. Newark has few paupers, a very small number of inmates in the almshouses, all of whom are old and infirm. Children are never detained there, but always placed in homes and institutions in a short time. There is very little, if any, overlapping of relief, and this is entirely due to the efficient work done by the Charity Organization Society.

The city of Plainfield has bought a farm, beautifully located, for its paupers. The word "almshouse" is not mentioned: it is called the "Plainfield Industrial Home for the Poor." This title has caused the applications to fall off one-half, showing that the word "industrial" produced the desired effect.

The State Charities Aid Association of New Jersey, which has under its supervision the State, county, city, and township institutions, is preparing an exhaustive statistical report of the classes cared for at the tax-payers' expense. They will report to the legislature next year the number of first commitments to the jails, penitentiaries, and prisons, with histories of the cases, also of those committed to the almshouses, and will include the date of admission, name of inmate, color, occupation, age, citizen or alien, conditions producing pauperism, intemperance, etc., and, as far as possible, histories of the fathers and mothers of the children that are found in the institutions.

The only college settlement in New Jersey is the Whittier House, 174 Grand Street, Jersey City.

NEW MEXICO.

BY REV. MARY J. BORDEN, CORRESPONDING SECRETARY.

There have been no new charitable organizations undertaken in New Mexico during the past year. All State appropriations have been reduced, which renders the work still more difficult to sustain. The legislature would not consider any new measures, owing to deficit in treasury.

NEW YORK.

BY HOMER FOLKS, CORRESPONDING SECRETARY.

The further development of the new system of regulating grants of public funds to private institutions is the important feature of the past year. The Revised Constitution provides that no public money shall be paid for inmates of private institutions, except such as are received and retained pursuant to rules established by the State Board of Charities. Under these rules each institution is required to make a full report to the State Board of Charities concerning each inmate received, with name, age, sex, names and residence of parents, etc. No child is to be retained as a public charge, unless accepted in writing as such by the local authorities charged with the relief of the poor, and all such acceptances must be renewed yearly.

In March, 1896, the Department of Public Charities of New York City appointed five agents to investigate the circumstances of the parents of 9,000 children, for whose acceptance or rejection the department under these rules became responsible. From March, 1896, to October, 1896, these agents investigated 8,616 children, of whom 1,102 were not accepted as proper public charges, their parents being either non-residents or able and proper persons to support their children. As each child was supported by the city at an expense of \$104 or \$110 per year, the yearly saving amounted to not less than \$114,000. There has been a material reduction in the census of nearly all institutions which care for destitute children at public expense.

Gradually during the past year other counties have established a similar system of investigation and control by local officers. In addition the State Board of Charities has appointed a staff of inspectors,

whose duty it is both to inspect institutions and make inquiries as to the family history of certain inmates therein. In his report of May 19, 1897, the State Inspector of Charities says that in nine institutions in New York and Kings Counties special inquiry has been made concerning the circumstances of all children who had been in institutions more than five years. The inspectors made 133 visits to institutions, 614 visits to families, interviewed 1,579 children, and effected the discharge of 302.

This system of supervising grants to private institutions bids fair to remove the very grave abuses heretofore existing in this State.

Last year, pursuant to legislation obtained by the State Charities Aid Association, the Department of Public Charities of New York City, with its 17,000 inmates, was broken up into three parts,—the 7,000 insane patients transferred to the State; the 4,000 prisoners placed in a department of corrections; and the public hospitals, almshouses, and institutions for children, with a total population of about 6,000, reorganized as a department of public charities. Under this new administration, material improvement has been made during the past year in these institutions.

Under the act providing for the consolidation of New York, Brooklyn, Richmond County, and part of Queens County, a radical reorganization of the public charities in the whole territory will take place next January. In Greater New York there is to be a department of public charities under the general direction and control of three salaried commissioners. One of these is to have "administrative jurisdiction" over the institutions in the present New York City, one is to have administrative jurisdiction in Kings and Queens Counties, and the third is to have charge of the institutions in Richmond County. The three are to act as a board in framing rules for the government of the department as a whole, in passing upon the annual budget, and in initiating building operations.

The Department of Public Charities of New York City established and maintained during the past winter a lodging house for homeless men, which was operated most successfully. The circumstances of the lodgers were investigated, and, as a result, about 800 were committed to the workhouse during the winter. The former police station lodging-rooms have remained closed since March, 1896.

Little legislation of importance was enacted during the session of 1897 except the Greater New York charter. An important bill author-

izing the State Board of Charities to establish rules and regulations for dispensaries was passed, but was not approved by the governor. A most unwise bill, proposing to authorize the Society for the Prevention of Cruelty to Children in New York City to return children who had been committed to institutions to their parents, and to authorize the city to pay to the parents the same amount it had been paying to the institutions, thus establishing a system of public outdoor relief, was passed by the legislature during the last days of the session, but was not approved by the mayor of the city, and failed to become a law. Late in the session a bill was introduced, authorizing the State Board of Charities to establish rules for the placing out of children, and making it a misdemeanor to place out any child in violation of such rules. It was amended so as to require that in every case the child should be placed with a family of its own religious faith. The bill passed, but was not signed by the governor.

It will be remembered that our last report noted the completion of the State hospital system for the insane and the abolition of the last of the county asylums. The legislature of 1897, more generous than any of its predecessors, levied a tax of one and one-tenth mills for the support of the insane and the improvement of the hospitals. This tax will yield about \$4,000,000, of which nearly \$4,000,000 will be required for maintenance, leaving about \$1,000,000 for new buildings, repairs, alterations, etc.

On Jan. 1, 1897, a new constitutional provision relating to prison labor took effect, requiring that the product of the labor of the inmates of prisons, penitentiaries, jails, and reformatories, shall not be sold or disposed of except to the State or to civil divisions of the State. An effort of the Prison Association to secure a repeal of this dangerous amendment was unsuccessful. It has now been enforced five months, and, though the machinery necessary for its full enforcement has not yet been set in motion, it is only too plain that the worst apprehensions of the prison reformers are to be realized. The wardens of the prisons have earnestly sought to solve the problem of keeping their wards at work with only one-third enough work. Classes in wood carving, stone cutting, printing, and in the Spanish language, and even an Art School, have been established in the various prisons of the State; but the shops are still a pitiful sight. In the Penitentiary on Blackwell's Island there is the usual "pottering" apology for industry. There has been a considerable improvement

in several of the lockups and jails of the State during the past year. The Department of Correction of New York City, under authority granted by the legislature, has begun the erection of a new city prison, to cost some \$800,000, built on the site of the Tombs, the picturesque but very inadequate and unsanitary city prison, which has been a disgrace to New York City for half a century.

The various public agencies of the State and city, working together, have, during the past year, actually blotted out an alleged charitable institution managed for private gain, and which had received large sums of money from the city of New York. The Ladies' Deborah Nursery and Child's Protectory was established in 1868 for destitute children committed to it by magistrates, and received from the city \$104 per year for each such child. An investigation made by the State Board of Charities showed that it was practically managed by the members of one family, one of whom owned the property and rented it at a good figure to the institution, another furnished the supplies of meat, another the groceries, etc. Out of the money received from the city, the institution had saved enough to accumulate property sufficient to rent and furnish several buildings and to purchase some real estate. An investigation by the Health Department of New York City disclosed the sanitary conditions of the institution as wretched in the extreme. An investigation by the Charities Department disclosed the further fact that the parents of half the children were well able to support them, and proper persons so to do. On charges preferred by the Society for the Prevention of Cruelty to Children, the superintendent's son was convicted of abduction, and sentenced to State prison for five years. On account of the unsanitary conditions the Health Board quarantined the institution. The Charities Department returned half the children to their parents. The unsanitary conditions continuing, the Health Board ordered the removal of the remaining children to other institutions. The comptroller suspended payments from the city, and, after ineffectual efforts to rehabilitate itself, the institution gave up its charter, and died. May the recent history of this institution serve as a sufficient warning to any that may be tempted to pursue a similar policy.

The societies for relief of the poor in their homes have had heavier demands upon their workers and means during the past year than at any time since the winter of 1893-94. Many families

whose savings-bank accounts tided them over two or three years of hard times were left the past winter without resources. One result of this situation was the opening, by a sensational newspaper, of free soup-kitchens and stations for the free distribution of food. The same journal warmly supported the Salvation Army in its proposition to establish a series of lodging-houses at a very nominal rate for lodgers. After extended discussion in the newspapers and elsewhere, both enterprises were abandoned. An important event of the year was the appointment by the police department, early in February, of twelve special officers to patrol the streets in citizens' clothes, and arrest professional beggars and vagrants. Two such officers were assigned to each of the six police courts. Their instructions were identical with those of the special officers of the Charity Organization Society, who have been working for the past fifteen years. They were to warn persons seen begging, and refer those believed to be in real need to the nearest office of the Charity Organization Society. If afterward found begging or in other evidence of vagrancy, the offender is arrested, and arraigned for commitment to the workhouse. This plan has proved effective, the city having been more free from door and sidewalk beggars than at any time in recent years.

An interesting experiment was also made by the investigation of eviction cases in two crowded East Side civil courts, at the original suggestion of a labor leader in response to the head worker of the Nurses' Settlement, asking plans for really helping those suffering from the business depression of the winter. These cases were being disposed of on busy days at the rate of two per minute. As the magistrate had no opportunity to learn the facts aside from the evidence given by persons interested, more leniency was shown in some cases than was proper, while in others, serious hardships resulted. The plan now is to secure, two or three days in advance of the trial, the name and address of the tenant to be evicted. A visit is then made, to learn if there is sickness or lack of employment, also the reputation of the tenant, character of the rooms, etc. On this information a recommendation is made to the magistrate, who has usually acted in accordance therewith. Since May 15 the work has been under the charge of the Charity Organization Society, with volunteers from the University, College, and Nurses' Settlements, with results so satisfactory that it is hoped to extend the work to the other civil courts next autumn. The Association for Improving the

Condition of the Poor has an industrial settlement through which some departments of its relief work are conducted, and enterprises to improve the general condition of the poor are maintained. The City and Suburban Homes Company has made gratifying progress in building model tenements, and providing suburban homes for workingmen. On the whole, the year has been one of steady and substantial gain for all well-directed charitable enterprises.

The inmates of the charitable institutions, hospitals for the insane, and penal institutions in the State, at a given date in 1895 and 1896, were officially given by the State Board of Charities, the State Commission in Lunacy, and the State Commission of Prisons, as follows:

<i>Charitable Institutions</i>	<i>Oct 1, 1895</i>	<i>Oct 1, 1896</i>
Idiotic and feeble minded	1,828	1,932
Epileptic	547	429
Blind	670	675
Deaf	1,453	1,505
Dependent children	27,974	26,808
Juvenile offenders*	5,431	5,297
Reformatory prisoners	350	300
Disabled soldiers and sailors	1,100	1,173
Hospital patients	6,655	7,205
Aged and friendless persons	8,131	9,155
Poorhouse inmates	15,658	12,276
Total in charitable institutions	67,228	66,541
<i>Institutions for the Insane</i>	<i>Oct 1, 1895</i>	<i>Oct 1, 1896</i>
In State hospitals	12,563	20,037
In New York City asylums†	6,806	none
In private asylums	847	832
Total number of insane	20,216	20,869
<i>Penal Institutions</i>	<i>1895</i>	<i>1896</i>
In State prisons	3,607	3,195
In Elmira Reformatory	1,250	1,373
In county penitentiaries	4,574	4,099
In New York City Workhouse	1,002	1,815
In county jails (awaiting trial)	1,207	1,483
In county jails (convicted)	1,437	727
Detained as witnesses	24	19
Detained as fraudulent debtors	52	50
Total inmates of all institutions	101,887	102,440

* Including many committed for destitution.

† Reorganized as a State hospital in 1896.

The population of the State is approximately 6,600,000. It thus appears that 1 1-2 per cent. of its population are living in charitable or correctional institutions. There appears to have been a decrease in pauperism and crime, and an increase in insanity during the past year.

NORTH CAROLINA.

BY C. B. DENSON, CORRESPONDING SECRETARY.

At the session of 1897 the following enactments were made affecting the charities and corrections of the State.

For the first time in the history of the State, provision was made for the criminal insane as a separate class, including those who committed a crime while insane, or were insane at the time assigned for trial and have been confined in any of the institutions for the insane. A suitable structure has been authorized within the grounds of the State Penitentiary at Raleigh.

The treatment is to be under the supervision of the superintendent of the North Carolina Insane Asylum, who may delegate the charge to one of his assistants or to one or more of the physicians of the Penitentiary. It is provided that they shall not wear convict garb, and shall be kept entirely separate from convicts. When cured, if they have not been tried, they shall be returned for trial.

Acts were passed changing the names of the three institutions for the insane, providing that trustees should take the place of the present directors, with a provision for the election of new superintendents and other officers. The constitutionality of this action was denied by officers affected, and it was decided by the Supreme Court that the act was inoperative as to the rights of officers holding terms for which they had been duly elected. No change has therefore as yet taken place in the positions of the superintendents.

The buildings at the Institution for the Blind include a chapel and dormitory, which have been reported as unsafe, while the bathing, lavatory, and water-closet system for boys has been condemned as unsatisfactory. For heating plant, machinery, and the necessary additional building for boys, \$34,500 has been appropriated.

For the colored department of the deaf mutes and blind, which is conducted at a separate site, \$23,000 additional was provided for purchasing land, erecting additional wing for boys' dormitory, and a

building for industrial education, including heating plant and necessary furniture. A colored physician was also provided.

For the School for the Deaf-mutes (white) at Morganton \$20,000 was appropriated for the erection and equipment of a school building in addition to its extensive accommodations.

The Penitentiary is hereafter to be governed by nine directors, with a superintendent of State prison, holding office four years. With the consent of the directors, the superintendent is to appoint wardens, physicians, etc., of the several convict camps under his general supervision.

Tramps and vagrants are hereafter punishable by a fine not exceeding \$50 or by imprisonment not to exceed thirty days.

It has been made unlawful to employ female convicts on the public roads or to work them in a chain gang, and it is made a misdemeanor.

Minors are not to enter a bar-room, billiard-room, or bowling alley; and, if notified by the parent or guardian or said minor, the person violating the act shall pay \$50, or be imprisoned thirty days, for permitting said minor to remain upon his premises.

The dispensary system of South Carolina has been extended to four localities in this State.

NORTH DAKOTA.

BY MRS. J. G. HAMILTON, CORRESPONDING SECRETARY.

There was nothing done by our last legislature in the field of charities and corrections, except making appropriations for the expenses of the State institutions already founded. No important charitable organization or institution has been established in the State since the last report, though some attempt to reorganize the State Children's Aid Society was made during the winter.

A. GROUP OF DELINQUENTS.

Class 1.— *Our Criminals* are nearly all kept in the Penitentiary at Bismarck. The daily average population for the eight months ending June 30, 1896, was 118, showing an increase for the eight months ending Oct. 31, 1895.

Class 2.— *The Victims* (including tramps, etc.), who usually have short sentences to serve, are placed in the county jails.

Class 3.—*Insubordinates.* There are at present 14 in the Reform School at Plankinton, So. Dak. An appropriation has been made for a reform school at Mandan, but nothing has yet been done toward building it.

B. GROUP OF DESTITUTES.

Class 1.—*The Aged Poor.* Are cared for mainly in the county poorhouses and by charitable societies.

Class 2.—*Destitute Children.* The counties make small appropriations in specially needy cases, but generally the charitable societies look after such children.

Class 3.—*The Sick and Injured.* The State makes no other provision for this class than the Soldiers' Home at Lisbon. Numerous private hospitals are maintained in the State, and the whole care of the destitute is largely a matter of private benevolence.

C. GROUP OF DEFECTIVES.

Class 1.—There is no provision whatever for the blind.

Class 2.—*Deaf-mutes.* Are cared for in the Deaf and Dumb Asylum at Devil's Lake, where last year 29 children were enrolled from North Dakota, and 2 from Montana,—in all, 31. There are on file 18 applications for admittance this fall. This number probably includes two-thirds of all the deaf children of school age in the State.

Class 3.—*Feeble-minded Children.* Are still cared for at the Jamestown Insane Hospital, but, owing to the crowded condition, new means must soon be provided for their care.

Class 4.—*The Insane.* At Jamestown, June 30, 1896, were 328. The annual cost per capita was \$183. The number is now larger.

OHIO.

BY JOSEPH P. BYERS, CORRESPONDING SECRETARY.

There is a steady and apparently increasing demand for the Board of Charities to approve plans for jails and infirmaries. As a rule, the county commissioners, before making definite arrangements or contracting for new buildings, write here, with a view of learning what the board's requirements are for such buildings, and they

usually adopt the suggestion (invariably offered) that they visit a number of similar institutions before proceeding with their own. As a rule, the criticisms and suggestions of the board have large influence.

The change in the law for the distribution of outside relief, which went into effect March 1, will nearly double the work of this office. Blanks have been prepared specially to assist township clerks in providing and maintaining a proper record. We anticipate good results from the change in the law.

Work has been resumed on our new hospital at Massillon. We shall doubtless be receiving inmates at that institution within a year from this date.

During the coming season this board will endeavor to present the question of "Custodial Care of Adult Idiots by the State" to the people, so that the next session of our legislature can make provision for the State to assume this burden. The boards of county visitors, which are generally active, will be of great assistance to us, as will also the superintendents and directors of county infirmaries.

The Ohio Masonic Home, Springfield, Ohio, opened April 1, 1897. Number of inmates, about 30.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. (a) In State prison, 2,035, (c) in county jails, 10,091; totals, 12,126.

Class 2.—*The Vicious*. In city workhouses or houses of correction. Total number for year, 12,850.

Class 3.—*Insubordinates*. (a) In Boys' Reform Schools, 821. (b) in Girls' Reform School, 347.

B. GROUP OF DESTITUATES.

Class 1.—*The Indoor Poor*. (a) In infirmaries, 23,842.

Class 3.—*Destitute Children* (not "insubordinate"). In county homes. boys, 2,163; girls, 1,385, total, 3,548.

C. GROUP OF DEFECTIVES.

Class 1. — *The Blind*. In School for the Blind, 285.

Class 2.—*Deaf-mutes*. In School for the Deaf, 415.

Class 3.— *The Feeble-minded.* In schools for feeble-minded, 1,038.

Class 4.— *The Insane.* (a) In State hospitals and hospital for epileptics: males, 3,560, females, 3,387; total, 6,947. (b) In county infirmaries, 1,458; total, 8,407.

OKLAHOMA.

BY MRS. R. W. RAMSEY, CORRESPONDING SECRETARY.

The Territorial legislature made provision for a school for the blind at Norman, to be connected with the Territorial University. An attempt to establish a penitentiary in the Territory failed.

The legislature of two years ago provided for an insane asylum at Norman, which is now caring for all our insane, who were formerly at Jacksonville, Ill.

A. GROUP OF DELINQUENTS.

Class 1.— There are two classes of criminals, State and federal. The former are at Lansing Penitentiary, near Leavenworth, Kan. The others are in various prisons designated by the government.

Class 2.— There is no place provided for the vicious save the county jails.

Class 3.— The insubordinates under federal sentence are cared for in the Reformatory at Boston. There is no provision for others.

B. GROUP OF DESTITUTES.

All our poor are cared for by the county commissioners or private individuals. We have no almshouses or other institution for their care.

C. GROUP OF DEFECTIVES.

Class 1.— *The Blind.* Are to be cared for at a school to be built this summer at Norman.

Class 2.— *The Deaf.* No information.

Class 3.— *The Insane.* Are cared for at the Norman Sanitarium, where are now 143 inmates.

PENNSYLVANIA.

BY DR. JAMES W. WALK, CORRESPONDING SECRETARY FOR THE YEAR
ENDING MAY 31, 1897.

The legislature (biennial) has not yet adjourned (May 31, 1897). The session has been extraordinarily long. A revision of the general poor law has passed the House of Representatives, and is now in the Senate.

The Western Pennsylvania Training School for the Feeble-minded, referred to in last year's report, was opened in April, 1897, and has 300 inmates. The Pingree Potato Patch Plan has been put on trial in Philadelphia.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. The aggregate number in the three State prisons is nearly 3,300, or about 1-20 of 1 per cent. of the population.

Class 2.—*The Vicious*. The vagrants, drunkards, etc., confined in the two correctional institutions devoted to this class are about 2,000, or 1-30 of 1 per cent.

Class 3.—*Insubordinates*. The population of the Reform Schools reaches nearly 1,500, or 1-40 of 1 per cent.

B. GROUP OF DESTITUTES.

Class 1.—*The Aged Poor*. The bulk of the almshouse population consists of old people; and their ratio tends to increase, as the insane and other defectives are more and more removed to special institutions.

Class 2.—*Destitute Children*. Very few of these are now left in the almshouses. They have been removed under the children's law passed in 1883. The number of children dependent upon county support does not tend to increase.

Class 3.—*The Sick and Injured*. The State continues to maintain several small hospitals, chiefly in the mining regions. The greater number of the hospitals are supported by churches or benevolent corporations, assisted by occasional State aid.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind*. The two boarding-schools for the blind (pupils 300) and the industrial homes for blind men and women (inmates 250) continue their good works.

Class 2.—*Deaf-mutes*. For this class of defectives there are four State schools, combining both the oral and manual methods of teaching. Aggregate population, about 800.

Class 3.—*Feeble-minded Children*. The two institutions now in operation, one in the eastern and one in the western part of the State, provide for about 1,300 of this class; and an equal or larger number remain under county or private care.

Class 4.—*The Insane*. There are six large State hospitals, with nearly 6,500 patients; and 2,000 more are in county hospitals. The increase goes on steadily.

RHODE ISLAND.

BY REV. JAMES H. NUTTING, CORRESPONDING SECRETARY FOR THE
YEAR ENDING JAN. 1, 1897.

Our State is so well supplied with charitable organizations that it would be difficult to find place or name for a new one.

Our method of governing the various State institutions through an unpaid, non-partisan Board of State Charities and Correction continues abundantly successful and satisfactory.

An act looking to the appointment of probation officers, and changing somewhat the methods of court procedure with juvenile offenders, was introduced at late session of legislature, but failed to be executed because of certain very glaring defects in its provisions. We are not much given in Rhode Island to copying the methods of other States unchanged; they must first be adapted to our circumstances and conditions.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. In State prison, 191; in county jails, 250; total, 441.

Class 2.—*The Vicious*. In State Workhouse, 203.

Class 3.—*Insubordinates*. (a) In Boys' Reform School, 302. (b) in Girls' Reform School, 37.

SOUTH DAKOTA.

BY W. B. SHERRARD, CORRESPONDING SECRETARY.

The following-named bills were introduced, but failed: to convert the Reform School into a State printing-office; to place reform school children in family homes; to provide for the care of feeble-minded children.

A bill was enacted to remove children from vicious surroundings. The Catholics, under the leadership of Bishop O'Gorman, are arranging to establish three or four hospitals in different parts of the State.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. In State prison, 106.

Class 3.—*Insubordinates*. (a) In Boys' Reform Schools, 88; (b) in Girls' Reform Schools, 29.

B. GROUP OF DESTITUTES.

Class 1.—*The Indoor Poor*. Number unknown.

Class 2.—*The Sick and Injured Poor*. Number unknown.

Class 3.—*Destitute Children* (not "insubordinate"). The Children's Home Society covers the field for this class, and has received, during the four and a half years of its existence, 337 children, all of whom are in family homes.

C. GROUP OF DEFECTIVES.

Class 1.—*The Blind*. No provision. Number unknown.

Class 2.—*Deaf-mutes*. In School for the Deaf, 42.

Class 3.—*The Feeble-minded*. No school. Number unknown.

Class 4.—*The Insane*. In State hospital, 418.

TEXAS.

BY REV. W. L. KENNEDY, CORRESPONDING SECRETARY.

No acts, so far as I know, have ever been attempted in behalf of the charitable institutions of the State, except to make the usual

appropriations and, so far as I know, nothing has been done by women's clubs or secret organizations.

A. GROUP OF DELINQUENTS.

Class 1. *Criminals.* Are confined in two State prisons, Huntsville and Rusk. In the former are 906; in the latter, 862. The remainder are at work on farms, railroad trains, etc. Total convicts, 4,616, an increase of 216 since my last report.

Class 2. *The Vicious.* Are very little cared for, except to restrain them from crime and punish them when it is committed.

Class 3.— We have an institution called a Reformatory, where boys are confined. But it seems to rest entirely with our juries to say in their verdict whether a boy shall go to the Reformatory or to the Penitentiary.

B. GROUP OF DESTITUATES.

The aged poor are supported in the county and city poorhouses and almshouses, but at county and municipal expense.

Our cities provide for the wounded and sick dependents by hospitals, while nothing is done for the children of the poor except as orphans. Of these there are a number, but with a single exception, the Orphans' Home at Corsicana, these are either denominational (as the Buckner's Orphan Home at Dallas, under the supervision of Baptists; at Waco, under the control of Methodists) or private and supported by individual benevolence.

C. GROUP OF DEFECTIVES.

The blind and deaf and dumb have separate schools in Austin, where they are provided for and educated at the expense of the State. A recent letter from the superintendent of the school for the deaf and dumb gives the following statistics: pupils received during 1896-97, 38; pupils dismissed and suspended, 6; pupils enrolled during session 1896-97, 263; pupils remaining out of school voluntarily this session, 37.

At the insane asylum in Terrell there are now on hand 814. From San Antonio received from Nov. 1, 1896, to date, 42; discharged Nov. 1, 1896, to date, 10. From Austin, number patients

received, 77; number discharged, 45, since Nov. 1, 1896. Of our orphans I have only heard from Rev. W. H. Vaughn established 1894, on hand, 85; 22 received last year.

VERMONT.

BY J. EDWARD WRIGHT, CORRESPONDING SECRETARY.

The most important legislation is as follows:

(1) An act to prevent cruelty to children. (2) An act giving county courts discretionary power to commit persons over sixteen years of age to the Vermont Industrial School. (3) An act empowering towns and cities to appropriate money for the support of incorporated non-sectarian hospitals. (4) An act pronouncing parents and grandparents, children and grandchildren, brothers and sisters, under obligation to support destitute kinsfolk when able to do so.

The new charitable institutions established are:

(1) The Heaton Hospital, a cottage hospital built by Hon. Homer W. Heaton in Montpelier, at an expense of some \$25,000, and partly sustained by a city appropriation of \$2,000 a year. (2) A bequest from Hon. Homer Goodhue, for many years one of the Supervisors of the Insane, to the Brattleboro Retreat, its income to be devoted to entertainments for the patients.

A. GROUP OF DELINQUENTS

Class 1.—*Criminals*. In State prison, 159. Most of the men are employed in making shoes at 72 cents a day, at which rate the institution is expected to be self-supporting.

Class 2.—*The Vicious*. In House of Correction at Rutland, 111. The men are employed to a large extent in working on marble. Average daily earnings per man, less the amount paid for power, engineers, and overseers, has been 35.14 cents. In county jails, about 75 persons, mostly confined for short periods. A "House of Mercy" in Burlington furnishes shelter under reformatory influences for a few wayward girls.

Class 3.—*Insubordinates*. In Industrial School at Vergennes, 109 boys and girls.

B. GROUP OF DESTITUTES

Class 1. — *The Aged Poor*. Most of these are in town poor-houses; but many of the smaller towns hire individuals, often relatives, to board them.

There is a Home for Aged Women in Burlington, and also one in St. Johnsbury, both small, and both sustained by private benevolence.

Class 2. — *Destitute Children*. The following institutions are supported by the gifts of the charitable: —

(1) The Warner Home in St. Albans, containing about 30 children; (2) the Providence Orphan Asylum in Burlington, conducted by Sisters of Charity; (3) the St. Joseph's Orphan Asylum in Burlington (Roman Catholic); (4) the Louisa Howard Mission in Burlington; (5) the Home for Destitute Children in Burlington, having an income sufficient to maintain 100 children. It usually has nearly that number, but finds homes in families as fast as possible.

Class 3. — *The Sick and Injured*. The Mary Fletcher Hospital in Burlington, the Fanny Allen Hospital in Burlington, the Warner Hospital in St. Albans, the St. Johnsbury Hospital, under the Sisters of Charity; the Heaton Hospital in Montpelier, already referred to.

C. GROUP OF DEFECTIVES.

The State provides for the care of its defectives, except the insane, in institutions located in Massachusetts and Connecticut.

Class 1. — *The Blind*. Amount paid the Perkins Institution, South Boston, for the year ending June 30, 1896, \$1,800.

Class 2. — *Draf-mutes*. Amount paid American Asylum, Hartford, Conn., \$1,920. Clarke Institution, Northampton, Mass., \$625.

Class 3. — *Feeble-minded*. Amount paid the Massachusetts School for the Idiotic, \$1,413.

Class 4. — *Insane*. The Vermont Asylum, 498 patients, 34 of these being criminals. 162 patients remained in the Brattleboro Retreat, July 1, 1896, of whom 46 were State charges. Noteworthy improvements have been made within two years in both institutions.

VIRGINIA.

BY WILLIAM F. DREWRY, M.D., CORRESPONDING SECRETARY.

1. The legislature was not in session last winter.
2. At the former session (1895-96) a State Epileptic Commission was established, to collect data and visit epileptic institutions and colonies in other States, and to report to the legislature which meets in December, 1897, the advisability and feasibility of establishing an institution for epileptics, sane and insane. This commission is composed of Dr. George W. Le Cato, State senator, Hon. W. P. McRae, member House of Delegates, Colonel C. E. Vawter, superintendent Miller Manual School, and Dr. William F. Drewry, superintendent Central State Hospital. Colonel John Bell Bigger, clerk of the House of Delegates, Richmond, Va., is secretary. The commission has recently visited Craig Colony, New York State, and the Epileptic Hospital in Ohio, etc. The Medical Society of Virginia has appointed a committee of five to co-operate with this State commission in urging the legislature to provide State care for dependent epileptics. In the profession and among the public there is a growing sentiment favorable to this humane project. It is simply a question of the ability of the State to provide the necessary means.

A. GROUP OF DELINQUENTS.

Class 1. - The State Penitentiary is still crowded, and needs improvement. The penitentiary farm, established by the legislature, has been doing good work. There is a strong sentiment in favor of enlarging the present State prison. The next legislature will probably act in the matter.

Classes 2 and 3. Reformatory for boys, located in Laurel, near Richmond, is still small; yet a grand work is being done there in the way of reclaiming bad and vicious boys.

B. GROUP OF DESTITUATES.

Class 1.— *The Aged Poor.* Are well cared for in the city and county almshouses.

Class 2.— *Destitute Children.* There are a number of orphan asy-

lums and other homes where dependent children are well cared for. Almost every community has its home for orphan children, supported by religious organizations, secret societies, or by private subscription. The Masonic Home has been completed, and is caring for a number of children.

Class 3. *The Sick Poor.* Great improvement has taken place in the building and equipping of local hospitals. Trained nurses, training schools, and all modern improvements for surgical operations and for the care of the wounded and sick have been instituted. Great interest and pride are being taken by our people in the charities.

C. GROUP OF DEFECTIVES.

Classes 1 and 2. The State maintains chiefly the Institute for the Deaf, Dumb, and Blind at Staunton, where most of the dependants of this class are educated and cared for.

Class 3. *Feeble-minded* children are more neglected than any other class, save epileptics. There is no public institution where these poor unfortunates have shelter and protection. Efforts, however, are being made by individuals to get the legislature to render some aid for these children.

Class 4. — *Insane.* Virginia is now caring for about 1,900 white insane persons and 850 insane Negroes in three institutions for the white and one for the Negroes. In these four institutions all the insane of the State are comfortably cared for. No insane are held in county almshouses. County care of the insane has never been in existence in Virginia, except, possibly, in its very earliest history. During the last twelve months a building has been completed at the Eastern State Hospital (white), which is used purely as a *hospital*, where cases of acute illness are treated. It is thoroughly equipped for its specific purpose. The new dormitory building at the Western Hospital (white), built about a year ago, is now occupied by patients. At the South-western Hospital (white) the new addition was completed some months ago, and is now filled with patients. At the Central State Hospital (colored), Petersburg, there was constructed a building exclusively for insane female epileptics, a portion of this building is used for female demented and invalids. Thus the epileptics and helpless demented have been removed from the main hospital building to the new Epileptic Building, and thereby all

classes of the female insane have been benefited. We hope ere long to have a similar arrangement in the male department.

All hospital superintendents of Virginia are heartily in favor of segregating the epileptics, and to this end we are all working in accord.

WEST VIRGINIA.

BY THOMAS C. MILLER, CORRESPONDING SECRETARY.

Within the last year West Virginia has made considerable progress in dealing with charitable and corrective work. The legislature which met in January took favorable action upon several measures looking to the improvement of our State institutions, and Governor Atkinson is continuing the good work by the selection of excellent boards. For these important places he has chosen leading citizens of both political parties, several ladies among them. On the board for the Industrial School for Girls are Mrs. N. R. C. Morrow, president of the State Woman's Christian Temperance Union, Dr. Hattie B. Jones, a practising physician of Wheeling, and Mrs. Ruffner, of Charleston, who for years has been urging the legislature to establish such an institution.

A Home for Incurables was established by the legislature, and \$10,000 appropriated to begin the work. In addition, Parkersburg, where the institution is located, gives \$7,000 and forty acres of land. Heretofore this class of dependants has been crowded into our county almshouses or the State asylums, without proper classification, or, as oftentimes the case, neglected.

An Industrial School for Girls was provided for, and several towns are now bidding for the location. \$10,000 was appropriated. This school is to be corrective in its nature.

Provision was also made for better sanitary conditions at the Penitentiary at Moundsville. It was proposed also to separate the blind and the deaf, now cared for in one institution at Romney, but action was deferred on account of lack of funds. It will doubtless be taken by the next legislature.

Besides what has been done by the State, a good work has been inaugurated by the Children's Home Society, a chartered institution with headquarters at Charleston. It is believed, also, as an outgrowth of the recent awakening in our midst on the subject of

charitable and reformatory work, that a State Board of Charities will be established.

A. GROUP OF DELINQUENTS.

Class 1.— *Criminals*. 900.

B. GROUP OF DESTITUATES.

No information.

C. GROUP OF DEFECTIVES.

Class 1.— *The Blind*. 150.

Class 2.— *Deaf-mutes*. 125.

Class 4.— *The Insane*. Over 1,000 in two hospitals, colored and white.

WISCONSIN.

BY JAMES E. HEG, CORRESPONDING SECRETARY.

The legislature of 1897 organized a State Reformatory for first offenders between the ages of sixteen and twenty-five years. The law limits the ultimate capacity to 600 inmates, and appropriates \$75,000 to make a start in the construction of the buildings. The State Board of Control, in whose hands the erection and management of the new Reformatory were left, have purchased 188 acres near Green Bay, at a cost of \$15,000; and architects are now engaged in preparing plans for the buildings. The legislature enacted a law making it illegal for any town or city to vote a tax as a bonus for the establishment, at or near it, of any public institution. The legislature also appropriated \$92,500 for additional work on the Home for Feeble-minded, besides \$60,000 for maintenance. The Home for Feeble-minded is located at Chippewa Falls, where the Board of Control has 1,023 acres of beautiful and fertile land, and a never-failing spring with a capacity of 2,000,000 gallons daily. The home was publicly opened on June 11 with appropriate ceremonies, fully 4,000 people being present. The present capacity of the Home is 250, which will be increased to 475 within six months. Inmates are being rapidly received, the board giving preference to the educable classes from private families and to women of the child-bearing age from families or institutions. The ultimate capacity of the home will be 1,000 inmates, with farm colonies of 300 more.

A new insanity law was passed by the legislature, which had the indorsement of the State Medical Association, the Medico-legal Society, and the State Board of Control. A copy of this law can be obtained by addressing the secretary of the Board of Control at Madison, Wis.

Considerable agitation of the prison labor question resulted in no particular legislation, excepting a law compelling prison-made goods imported into the State to be labelled. A commission was also created to investigate the subject of prison labor, and report two years hence to the legislature.

The county insane asylum system continues to improve and grow into favor all over the State. There are now 25 of these institutions, 2 fine asylums having been opened the past year, 1 at Richland Centre and 1 at New Richmond. The capacity of each is 125, or 75 males and 50 females, the proportion of males in this State being about as 3 to 2. At the present time there are about 3,000 inmates in the county asylums, carefully looked after by the State.

The State hospitals for the insane are doing excellent work, as they are no longer weighted down by a large number of incurables. The number of new admissions to the two State hospitals last year was 834, over half of whom were returned to their homes improved or recovered.

Wisconsin still has but a small criminal population, the inmates of the State prison averaging less than 600 out of a State population of about 2,000,000. When it is considered that fully 75 of these are accumulations of life convicts, and some 40 are United States prisoners, it will be seen that the proportion of criminals in Wisconsin is small. The number has decreased slightly during the past three years.

A. GROUP OF DELINQUENTS.

Class 1.—*Criminals*. (a) In State prisons, 582, (b) in county jails, 453.

Class 2.—*The Vicious*. In city workhouses or houses of correction, March, 1897, 365.

Class 3.—*Insubordinates*. (a) In Boys' Reform Schools, 328, (b) in Girls' Reform Schools, 262.

B GROUP OF DESTITUATES.

Class 1. — *The Indoor Poor.* (a) In almshouses, 1,684.

Class 3. — *Destitute Children* (not "insubordinate"). (a) In State homes, 225.

C. GROUP OF DEFECTIVES.

Class 1. — *The Blind.* (a) In School for the Blind, 125.

Class 2. — *Deaf-mutes.* In School for the Deaf, 179

Class 3. — *The Feeble-minded.* (a) In Home for feeble-minded, just opened, 64.

Class 4. — *The Insane.* (a) In State hospitals, 922, Milwaukee hospital, 355, 1,277. (b) in county asylums, 2,816; (c) in county almshouses (committed as insane, but really idiotic), 28; (d) in county jails, 2; (e) in private institutions, 154.

WYOMING.

BY ESTELLE REEL, CORRESPONDING SECRETARY

The biennial session of our legislature was held during January and February, but no legislation of special importance to penal and charitable institutions was enacted. Provision was made for a special tax levy with which to complete and equip the new State Penitentiary at Rawlins, and this will no doubt be accomplished during the next two years. A slight increase in number of convicts in the State is noted for the year 1896 over that of 1895, and, as the State grows older and more thickly populated, a gradual increase in all classes of State charges may be expected. But with the completion of the Rawlins Penitentiary, the rebuilding of the State Hospital at Rock Springs, and some enlargement of the State Hospital for Insane at Evanston, facilities will be ample for many years to come.

The General Hospital at Rock Springs suffered from fire on the morning of Jan. 4, 1897. The patients were removed to a place of safety, and the furniture and equipment of the hospital were saved, but the building was badly damaged. The legislature has authorized the reconstruction of the building from the insurance money. In the meantime patients are cared for in temporary quarters.

A marked increase in insane patients at Evanston is noted for the

year 1896, the average (daily) being increased from 44.2 in 1895 to 53.9 in 1896. This has considerably taxed the present capacity of the buildings, and any farther increase will compel the providing of additional room.

The Wyoming Soldiers' and Sailors' Home at Cheyenne is increasing in importance as a charitable institution of the State. The number of inmates is steadily increasing, and a good home is provided for many old soldiers who would otherwise be homeless and uncared for in their declining years. The federal government shares in the expense of maintaining such homes, and the benefits, both from a charitable and a moral standpoint, which are derived from the same, are unquestionably great.

No changes of importance have occurred in the numbers or care and treatment of the juvenile delinquents and the deaf and blind pupils of this State. It is still considered economy and for the best interests of the pupils to provide for them in institutions of other States, where they have all the benefits of methods and equipment which are to be found in large institutions, and which could not be furnished in the smaller ones which this State would be able to establish by itself.

ONTARIO.

BY DR. A. M. ROSEBRUGH, CORRESPONDING SECRETARY.

In the law there are provisions made for the registration of infants, especially guarding against the ill-treatment or abandonment of infant children. The law also contains a provision against the giving away of infant children for a money consideration, and states that all such transfers of children must be sanctioned by the local Children's Aid Society.

Correspondence has taken place between the Prisoners' Aid Association and James Noxon, Esq., inspector of prisons, with regard to the following: (*a*) removal of the girls from the Refuge now in association with the Ontario Reformatory for Women, (*b*) reorganization of the Women's Reformatory so as to provide for classification of the inmates, (*c*) making provision for the custodial care of weak-minded women and girls, and (*d*) the removal of the 20 or 30 women from the Kingston Penitentiary and providing for their safe keeping at the Ontario Reformatory for Women.

We regret to add, however, that, so far as we are aware, no steps have been taken as yet with a view to the reorganization of the Ontario Reformatory for Boys or with a view of establishing a reformatory for inebriates, as recommended by the Ontario Prison Reform Commission of 1891.

At the session of the Dominion Parliament held in July, 1896, a commission was appointed to investigate and report upon the administration of the penitentiaries of Canada. The first report of this commission — namely, that relating to the Penitentiary at Kingston — has been presented to Parliament. Among the recommendations of the commissioners are the following: transferring the women (20 to 30) to the Ontario Reformatory for Women, and making all appointments and promotions upon grounds of merit only, and altogether independent of social or political influence.

In February last the Prisoners' Aid Association of Canada obtained an interview with the Hon. Sir Oliver Mowat, Minister of Justice for Canada, for the purpose of discussing certain proposed legislation in favor of prison reform. The interview was a very satisfactory one, and we are very hopeful that important legislation in the interests of prison reform will be enacted by the Dominion government at an early date.

The reforms referred to have been indorsed by the Montreal Prisoners' Aid Association and by a number of eminent students of penology, including the President and Secretary of the National Conference of Charities and Correction.

A. GROUP OF DELINQUENTS.

Class 1. — *Criminals* are confined in the Central Prison (for males), Toronto, containing 380 prisoners on Oct. 1, 1896; and the Andrew Mercer Reformatory, for females, Toronto, containing 72 prisoners on same date. Prisoners are sentenced to these prisons for terms under two years. For longer terms they are confined in the Kingston Penitentiary.

Class 2. — *The Vicious* (drunkards, prostitutes, tramps, etc.) are committed to the county jails, and those that are physically able to work are transferred to the Central Prison and the Reformatory for Females.

The number of prisoners in custody in the county jails on the 1st of October, 1896, was 625 (508 males and 117 females).

Class 3. *Insubordinates.* There are two government institutions for this class the Reformatory for Boys, Penetanguishene, containing 145 boys on Oct. 1, 1896, and the Industrial Refuge for Girls, Toronto, containing 43 girls on same date. The Industrial School Association of Toronto have also two institutions for the training of wayward boys and girls under fourteen years, upon legal indictment; namely, the Victoria Industrial School (for boys), Mimico, and the Alexandria Industrial School (for girls), East Toronto.

B. GROUP OF DESTITUTE.

Class 1.—*The Aged Poor.* In 26 city refuges there were 1,837 inmates on Oct. 1, 1896. There are also 14 county poorhouses now in operation.

Class 2.—*Destitute Children.* 1,920 children are being cared for in 30 orphanages throughout the Province. In addition to these, some four or five years ago the government adopted a Children's Protection Act, providing for the removal of neglected children from unworthy parents, and also for placing homeless children in families. Under this law there are thirty Children's Aid Societies in operation, and homes have been found for over 500 children. This work is carried on under the general direction of a government officer.

Class 3.—*The Sick and Injured.* There are 44 hospitals and homes for incurables in the Province, and they received for treatment 18,200 patients during the year 1896. (This number includes lying-in cases and infants born in the institutions.)

C. GROUP OF DEFECTIVES.

Class 1.—*Blind.* The government Institution for the Education of the Blind at Brantford had 141 pupils last year (1896). Its object is to impart a good sound education. The course also includes music in its various forms, and such industrial occupations as are suited to the capabilities of this class. 1 blind child to 16,000.

Class 2. *The Deaf and Dumb.* The same provision is made for this class. The government Institution for the Education of the Deaf and Dumb at Belleville had an attendance of 310 pupils for the session 1895-96. In addition to the educational advantages afforded, the boys are instructed in shoemaking, printing, carpentry,

baking, and gardening; and the girls devote a part of their time to housework, sewing, knitting, etc. 1 deaf and dumb child to 7,000.

Class 3. *The Insane and Idiotic* There are now six asylums for the insane (Toronto, Hamilton, London, Kingston, Mimico, and Brockville) and one for idiots and feeble minded persons (Orillia). The total lunatic population on Sept. 30, 1896, was 4,418: and idiots, 605, — or a total of 4,723 insane and idiotic.

The population of the Province at the census of 1891 was 2,114,321, and is now probably about 2,350,000. The number of lunatics and idiots are therefore in the proportion of 1 to 477, the lunatics alone being 1 to 546.

Provision is made by the government annually for the maintenance of these institutions, at an average cost of \$135 per patient, this being the average for the past thirty years.

Indigent patients are maintained free. Those having estates or well-to-do friends or relatives are required to contribute, as the circumstances may justify, up to a limit of \$2.75 per week.

Superior wards as to furnishings are provided in the Toronto asylum for those wishing to pay from \$3 to \$6 per week. There is also a private asylum at Guelph, rates from \$10 per week upward.

The separate autonomy of the Provinces was established in 1867, the year of confederation, when there were 921 patients in the four asylums in existence at that time.

There are two methods of admission to asylums, designated the certificate and the warrant systems. The former requires the certificates of two practising physicians, upon which the patient is admitted to the district asylum, if accommodation is available. The second form provides for admission by the lieutenant governor's warrant, after the patient has been committed to custody, and found to be insane by two medical men and the county judge. The papers are transmitted to the Provincial Secretary to be recorded, and then referred to the inspector, who arranges for the removal of the patient to the asylum of the district to which he belongs.

The admissions for the official year ending 30th of September, 1896, were 850, — 578 by certificate, and 272 by warrant.

XVIII.

Minutes and Discussions.

SECRETARY'S REPORT.

FIRST SESSION.

Wednesday night, July 7, 1897

The twenty third session of the National Conference of Charities and Correction was opened Wednesday night, July 7, 1897, in the Pavilion, Toronto, Province of Ontario, Canada, Hon. S. H. Blake, chairman of the Local Committee, presiding. Prayer was offered by Rev. Dr. Parker.

In opening the meeting, Mr. Blake said that he recognized the splendid invasion into the Dominion of Canada made by the Conference, and he thanked the invaders for it. He would most cordially welcome them. He looked forward to great results from the work of the Conference. Much had already been done in Canada, and particularly in the Province of Ontario, but much yet remained to be done, and he looked to the future with great expectations.

The Minister of Education, Hon. G. W. Ross, was next introduced. He said he was glad to welcome to the Province so many who were interested in work that had long engaged the attention of the different legislatures of the Dominion. On such occasions as this it was readily seen that common sympathies destroy international boundaries. The government and legislature of Ontario had done a great deal in the way of assisting works of necessary charity. In many directions and toward many institutions this aid had been and continues to be given. He hoped the delegates would be able to visit some of these places, and that the result might be an improvement based upon combined knowledge and resulting conferences.

Mr. John Ross Robertson, M.P., was the next speaker. He said

that the welcome already spoken conveyed the feelings of the people of Ontario for the delegates to the Conference. The two peoples might differ upon political and national issues, but upon one point, at least, they are united, and that is in the noble object of trying to better the condition of humanity, whether in connection with the reform of the criminal, helping the unfortunate, saving the youth, or caring for those of tenderer age. The prisons of Ontario for the first fifty years of her history had been merely places for the housing of criminals. To-day every modern method has been introduced, so that prisoners may be trained to take their places as reputable citizens when freedom again dawns upon them. The schools for juveniles were, he thought, as good as any in the world; and the visitors would find the helpless and infirm children cared for by trained and devoted nurses and attended by the most skilful physicians.

Judge Macdonald spoke in behalf of rural Ontario, and welcomed the Conference in the name of the people. He said that his home at Brockville was so near the United States that he could frequently hear the church bells at Morristown calling the people to the worship of the same God. As one removed from party politics, he wished to bear testimony to what had been done by both parties in the legislature. The present government, which had been long in office, had been the means of placing upon the statutes a great deal of legislation bearing in the most desirable way upon the work of charity and correction. The House of Commons and the Senate had supplemented this work by salutary enactments. Before closing, he wished to pay a tribute to the excellence of the systems employed in some American prisons which he had visited, notably the Minnesota State prison at Stillwater. He offered the welcome of Eastern Ontario to the American delegates.

His Honor Judge Ardagh was introduced by Mr Blake. Judge Ardagh welcomed the visitors most warmly. He thought the delegates would find that in Ontario great strides had been made in the direction of prison reform. He wished particularly to bring to their notice the fact that a good system of government inspection of prisons and other institutions rendered practically impossible abuses of the kind so much condemned in former years, and which exist even yet in some places.

Alderman Scott welcomed the convention on behalf of the city council and the city, Mayor Fleming being unable to be present

His greeting was hearty, and he tendered it with the greater satisfaction because the city, on whose behalf he spoke, was so completely equipped with the machinery for charitable effort. All kinds of want and destitution are met, and all classes are provided for, from the babe whose life is but an hour to the aged persons whose days are drawing to a close. The government, of which Hon. George W. Ross was a representative, did its share, the city did its share, and their work was supplemented by the generosity of the citizens.

In closing, Mr. Scott said: "We of Toronto are familiar with the people to the south. We live near enough the border to know them well, and our knowledge of them is satisfactory and encouraging. We hope that, as this Conference goes on, we shall know them better, and that they will know us better than they do now, and that they will take away with them kindly feelings toward us. Between nations there must be more or less rivalry in commercial and other interests. There may even be friction, but in the matter of charity, in doing what we can to relieve distress in different forms, in helping those who have gone astray, we know no rivalry. We all desire to do what we can to help those who need our assistance."

Hon. G. W. Allan, as representing the Senate of the Dominion, spoke a few words of welcome. He noted briefly the legislative work done in Canada on lines which would be of interest to the Conference, and referred in most eulogistic terms to the Children's Aid Act passed by the Ontario legislature, under the guidance of Hon. Mr. Gibson. In the Dominion Senate they had done what they could to supplement this by some regulations relating to the treatment of juvenile offenders.

A message of regret was read from Hon. J. G. Marchand, the Premier of Quebec, who was prevented from being present by press of work.

Responses were made on behalf of the Conference by Mr. Harvey J. Hollister, of Grand Rapids, and Mr. N. S. Rosenau, of New York.

The annual address by the President was then delivered by Mr. Alexander Johnson, of Fort Wayne, Ind. (page 1).

The following letter from Rev. M. McG. Dana, D.D., for many years an active member of the Conference, now lying dangerously ill,* was read by the General Secretary, Rev. H. H. Hart

*Dr. Dana passed away in Brooklyn, N.Y. July 11, 1897.

ALEXANDER JOHNSON, Esq., President International Conference of Charities,
Toronto, Can.

Dear Sir.—Permit me through you to convey my greetings to the large body who will assemble at the symposium of charity workers in the famed metropolis of Canada. I salute you all, workers in the great cause of charity, dictating this from my bed of sickness, to which I have been confined six months. It is a keen disappointment to be unable to share with you in the exercises of this meeting, and a keener one to have been obliged to decline the honor of preaching before your body the annual sermon.

May I remind you that by your body has been established the fact, no longer challenged, that charity is a science, and not a fad, and that on you falls still the responsibility of rescuing it at present from the control of mere doctrinaires or theorists. The twin countries will look for broad discussion and advance deliverances on questions hitherto open to disputation. Some things have been settled by you which all intelligent charity workers must accept, and in your councils all lovers of humanity must take a deeper interest. We are on the eve of great changes in charity—administration and correctional work. It is the betterment of classes, and not individuals, for which we aim, and it is minorities who always improve the classes they represent. The key of our social problems lies in the improvement of the character and conditions of life amid the masses. We do not want to cheapen these conditions, but rather fit all for the enlargement and enjoyment of the opportunities within their reach.

The poor with whom organized charities are dealing are the economic misfits of society. All forces of education, private contribution, and organization should be directed not toward finding these misfits, but toward preventing the economic and social machinery producing them.

It is not cheaper wages we want, but a larger industrial opportunity to earn a living wage. It is not a cheapened standard of living, ending in the proletarian system of Europe, but the improvement of the industrial condition. It is not the prevention of prison labor, but its wise permission, whereby in the past those confined in our penal institutions were enabled to make them in a measure self-supporting, but it is deliverance from the narrow minded labor organizations led by ignorant and selfish politicians. It is not paternalism in government, but chance to earn independent livings by enlarged industrial opportunity.

Wishing you success in all your deliberations, and thereby a quickening of public interest in all correctional and reformatory work, and the more intelligent administration of public and private institutions, I am,

Very truly yours,

M. MCG. DANA,

First Vice President of Conference.

41 SOUTH OXFORD STREET, LONDON, E.C. 4.

On motion of Dr. C. S. Hoyt, New York, it was unanimously voted that a message of sympathy should be sent to Dr. Dana, with the wish that he might recover his health and be able to meet with the Conference in future.

Adjourned at 10 P. M.

SECOND SESSION

Thursday morning, July 8

The Conference was called to order at 10 30 A. M. by the President, Mr. Alexander Johnson, Fort Wayne, Ind. The following committees were announced:

On Resolutions.—Dr. J. W. Walk, Pennsylvania; N. S. Rosenau, New York; Mr. L. C. Storrs, Michigan.

On Organization.—P. C. Garrett, Pennsylvania; Timothy Nicholson, Indiana; J. J. Kelso, Toronto, Ont.; F. H. Wines, Illinois; J. P. Byers, Ohio; Clarence J. Snyder, Wisconsin; Lucius C. Storrs, Michigan; Miss Zilpha D. Smith, Massachusetts; J. B. Hebbard, New York.

The subject of the morning was the report of the Committee on Soldiers' and Sailors' Homes, chairman, Captain H. A. Castle, St. Paul. A paper by Captain Castle, "The Nation and the Veteran," was read by Mr. J. P. Byers (page 14).

A paper on "A Soldiers' Home" was read by General M. F. Force, Sandusky, Ohio (page 21).

A paper on "The Limitations of the Soldiers' Home System," by C. E. Faulkner, Atchison, Kan., was read by President Johnson (page 17).

DISCUSSION.

Mr. L. C. STORRS, Michigan.—There is a good deal to be said in favor of conscription. We remember the haste with which the volunteers entered the war, but the war lasted years, and we had to have a draft, but there was a feeling of disdain for the man who was drafted. If we had begun with a draft, we should have had practically volunteer service throughout the war. Men who were ready to volunteer would have lasted through the war, but we used up that patriotic sentiment before we got through. I believe there is some reason for favoring the conscripts.

Rev. J. B. WOLFE, Normal, Ill.—I heartily indorse the papers that have been read. No men are more entitled to the consideration of the American people than those who fought for the flag. I have the honor to be a trustee of the Soldiers' Home at Normal, Ill. The children are under careful discipline intellectually, morally, and physically. True, the time is coming when these institutions will not be needed, but till that time comes the people will not regret caring for the children of the soldiers of the country.

Mr. T. F. ELLISON, Fort Wayne, Ind. — I know something of the workings of Orphans' Homes. We have one of the best in the Union in Indiana. It has been supported loyally by the people — but I want to say — and I have said it to the trustees of the institution in an official capacity — that there are many children there who would be better off if they were placed, like other children, in the ordinary surroundings of a home. I have seen many of those young people who have gone out from the Indiana Soldiers' Orphans' Home, and I never heard one who would not say that they had been dwarfed in their aspirations and hopes by institution life. I do hope that henceforth there will be more efforts made to place the children where they will be with persons who will be close to them, to act as father and mother to them.

Rev. W. A. HART, Dayton, Ohio. — I am within two miles of the largest soldiers' home in the United States. We have also one of the largest soldiers' orphans' homes at Xenia, a State institution. I discover in conferences of this character much to be commended and sometimes things to be lamented. In the first place, we are not here to determine the best method of enlisting an army for the United States. In the second place, it would be pretty hard to make a boy believe that the best way to secure an army would be by the conscript method. He has an idea that there must be something of a patriotic spirit which would make him a good soldier of the best army. There are certain questions that might be discussed here, but not the wisdom of founding soldiers' homes, national or State: they were born out of our love for the men who made the war a success, for the men who preserved our nation. It is not always possible to find private homes for these children. We are glad to find private homes for them so far as we can, but I would rather have my children in the Soldiers' Orphans' Home in Xenia than in half the families that come to seek them to make machines out of them in the place of servants. We think too much of our children to allow them to do that. There are some evils connected with soldiers' homes. I wish it were possible to keep the soldiers with their families, but that is impossible. When you have six or seven thousand together, you will find a large proportion separated from their families. We must do the best we can for them under the present conditions.

Rev. L. P. HALEY, D.D., Missouri. — Some one has said that the Hebrew word for "charity" is the word we translate "justice." The American people have another word. They say that charity is business, not sentiment only. It is the business of the American people to provide homes for sailors and soldiers. There is no question about that. There comes a time when the old soldier is helpless, and there is no place for him unless it is provided by the State — and it would be cruelty and injustice not to provide it. But at the same time I believe we ought to learn how *not* to do it. I do not think

because a man is a soldier that he is robbed of his manhood it should be rather increased. When a man becomes an inmate of an institution provided by the State, it is the most unfortunate day of his history. I believe it is better for a man to drive nails into a plank, and then turn it over and drive them out, than to live in idleness. A man should be self-supporting till the last day he is able to be so. I do not know any more unhappy man than a man in a soldiers' home must be. And yet some must be there. I am glad it is impossible for a soldier to suffer for want of a home but it is my opinion that a man ought to be kept out of any institution of charity just as long as he can be supported in any humble way.

As to the care of orphans, some one has said that there is a childless home for every homeless child in our broad land. It is true we cannot always find them. But I believe the better sentiment of our people is that orphan asylums ought to be asylums only for a little while, that there ought to be an intelligent, earnest Christian effort, guarded by law, to put every homeless child in a home, and to keep guardianship over him, and see that he is not made a machine or abused, to see that he has the opportunity of other boys to grow up to wise manhood. If we use our orphan asylums only as places to keep the children temporarily, I do not care how many you have. But let them be only houses through which the orphans pass from pauperism and squalor into more beautiful surroundings.

Adjourned.

THIRD SESSION.

Thursday night, July 8.

The Conference was called to order by the President at eight o'clock. An invitation from Governor Black to hold the next meeting of the Conference in New York City was read by Dr. Hoyt, who strongly urged the acceptance of the invitation. The invitation was also urged upon the Conference by Mr. E. T. Devine, of New York.

The subject for the evening was the report of the Committee on Juvenile Reformatories, J. E. St. John, Lansing, Mich., chairman. A paper called "Seven Years in a Juvenile Reformatory" was read by Mr. F. H. Briggs, Rochester, N. Y. (page 121).

A paper entitled "How can Habits of Thrift be cultivated among the Girls and Boys of our School?" was read by Mrs. M. E. Fairbanks, Middletown, Conn. (page 138).

A paper, "Do Reform Schools reform?" was read by Mr. L. D. Drake, Booneville, Mo. (page 125).

DISCUSSION.

Mr. NIRECKER, Pennsylvania.—How do we know what the result of this work is? How can we say that 75 per cent. have been reformed? The fact is that Mr. Drake has rather understated than overstated the results. I do not presume that, if one of your own children should go out from your home and come under certain environments, and become a bad boy or young man, you would be willing to say that you had not brought him up rightly. I may send out a boy with as high as a purpose as ever filled the heart of any boy, and with as strong a determination to do the right thing as ever possessed any boy of his age. He goes out into life, and the pinching poverty of his conditions prevents him from gratifying the ambitions which we stimulated. He suffers financial distress, but fights along. Still there is no help, and after two or three years he falls back. He gets into evil ways, and something more has to be done for him. You may say that he was not reformed. But he was absolutely reformed and as good a boy as your own, but you have not helped to keep him as we gave him back to you. You ask how we know that they are reformed. Every reputable institution has people whose business it is to follow these boys, and you can go into the department that deals with them, and find great tomes that go back for years, giving absolute figures, and there is no guess-work about it. In our own institution for six or seven years we have never shown less than 82 per cent., and as high as 84 per cent., who are doing well, as well as any boy can do under like circumstances. That is how we know, and we can demonstrate it to any one.

Mr. BARBOUR.—This 82 per cent. is all right; but where do you strike the saving line?

Mr. NIRECKER.—It is not a line of financial prosperity; it is the line of good citizenship, that does not require the interference of the law.

QUESTION.—How many years do you follow them?

Mr. NIRECKER.—Never less than three years.

QUESTION.—How many children go into your institution that are not felons and criminals?

Mr. NIRECKER.—We do not consider children felons and criminals. We consider that they are what they are as the result of unfortunate environment. They would become felons if we did not help them before they become so.

QUESTION.—I put what grounds are they admitted?

Mr. NIRECKER.—They are admitted because of the violation of statutory law and also by a law that makes it possible for parents who are unable to control their children to place them under the guardianship of an institution. But, as a matter of fact, a child is almost never admitted as incorrigible who has not been guilty of petty infringements of law or who has not been taken cognizance of by the officers of the law once or more.

Mr. PETER CALDWELL, Louisville, Ky. — I think that this per cent. is misleading. I think it can be taken for granted that the institution in Louisville has about the same character of children as that in Pennsylvania, and I know in my school that there are about 75 per cent. of the children there who need no more reformation than a common, ordinary child who is in a good home. About 15 per cent. are, perhaps, weak-minded, perhaps 10 per cent., criminally inclined only. Now how many of this 10 per cent. are reformed? That is the question we have to deal with. I do not suppose that a mother who has raised her daughter to useful womanhood would want to say that she had reformed her daughter, nor is there a father here who would say, if he had raised his son to good citizenship, that he had reformed his son. The 75 per cent. found in all reform schools are children who simply need the same kind of care and training and guiding that children outside get in a good home. If a boy is morally or intellectually defective, you cannot make him morally or intellectually perfect. But, if justice and judgment are applied to our reform schools, we may say they do reform. Should we say, because all the wheat that is sown does not sprout and send out roots and grow, that, therefore, sowing is a failure? Should we say, because every young man and woman who goes to the public school does not become an intellectual giant, therefore our public schools are a failure? Or, because a preacher who has gone through the theological seminary falls by the wayside and becomes a criminal and sinner, therefore theological training is a failure, and our pulpits ought to be abolished? As soon as a boy who has been in a reform school turns out badly, everybody knows it, but very few know about the good boy. I might come to Toronto and attend college, and join the church, and go to Sunday school and religious service and prayer meeting, I might be studious and respectful in the classroom, and for four years I would be scarcely known outside the circle of my immediate acquaintances. But let me come into the classroom some morning and have a discussion with my professor, and walk upon the platform and hit him a blow that lays him out, and the papers would send the news all abroad, and in less than twelve hours the name of Peter Caldwell would be known across the continent. So, as soon as it is discovered that a bad boy has been in a reform school, then people say the institution is of no account and is not answering its purpose. I could name many instances of boys who have been down and have come up. I could cite reform school boys who are now in honorable positions, in charge of hospitals and churches, acting as teachers, as town officers, and one as a mayor in a town of sixty thousand people. I do not say that I reformed them, — by no means. I just simply gave them the care and training that any child, boy or girl, ought to have.

A DELEGATE. — I believe that the home is the best place for a boy, but it is only fair to bear witness to the good reformatories are doing.

We do not expect every boy is going to be reformed, but a short term is often of great benefit to him. It fits him to go out into life better than he could otherwise do. He learns obedience, and has impressed on him the meaning of character and the value of industry; and these alone yield good results.

Mr. L. C. STORRS, Michigan. - I wish to remind you that all the bad boys do not get into reformatories. In Michigan we have our county agency system, and no child can be tried till after the county agent has investigated the case. In 1896 there were 1,185 children arrested, and only 274 went to reformatories. The others on suspended sentences were returned to parents or put under the care of the county agency.

Mr. PATTERSON. - We do not expect to reform every boy. But those who work in reformatories and do not expect to reform the children will not reform them. We should work as though we could reform every one, and then I think we should reform more than we do.

Mr. H. D. SMITH, Connecticut. - When you say of a girl that she is saved, you say more than you do of a boy who is saved. When she goes out from the institution, she is a respectable and useful girl in the house where she is placed. We have in Connecticut one of the best women in the world to handle these girls, and she visits them quarterly. This work is as near the work of a mother with her daughters as you can get it. Of all the girls we have sent out in the last twelve years, we absolutely know that ninety in every hundred are leading useful and respectable lives.

Dr. E. A. DOWN, Connecticut. - The question of heredity has been touched on. It is the practice in asylums, in taking the history of a patient, to ask if there were any insane relatives in the family, also if there are any hereditary predispositions. A man who had the habit of drink was asked if it was an acquired habit. He said it was acquired before he was born, and there is much significance in that, for there are inherited tendencies which no skill can overcome. Certain things may develop between the ages of twelve and fifteen or between the ages of twenty and thirty, when the individual takes on the responsibilities of life. We then have the last chapter of the book of which you have the first. The question is, What is the remedy? We must establish an aristocracy of health. The careless marriages which take place conduce to the production of the criminal defective. I am glad to say that in Connecticut the age of protection has been raised. That is a good step. I think we should take more care to examine into the nervous organization of those contemplating marriage, and, if we were to do so, the number of the insane and the defective would diminish. There is a great deal to say on this subject. If a woman is not anatomically fitted to bear children, so that the child's head must be crushed by the physician, and thus deformed, that fact

should be known before she takes on the condition of maternity. This opens a broad field and subjects more appropriate for a medical session, but at the same time it is intimately connected with this very subject. The time will come when we shall establish an aristocracy of health, and when we shall see to it that the people who contemplate marriage are physically whole.

Mr. D. M. BARRETT, Lancaster, Ohio.—The children that are saved in the reform school are those who were on the road to criminality and would have become criminals but for the training they receive. It is not wonderful that they are not all saved. The wonder is that we save so many. I discharge from forty to fifty boys a month, and we receive about five hundred a year. And, as far as I can ascertain, fully 80 per cent. are doing well. About 10 per cent. do not do well, and about 10 per cent. do badly. Considering where they come from, that is satisfactory. I do not believe we have a boy who is not above his parentage. I believe that the world is better to day than ever it was before. This is the day of the best Christian civilization that the world has ever seen, and to-morrow will be a better one, for we are on the upward road. We are saving thousands of these boys from becoming criminals. Except through private correspondence I do not hear of a boy who behaves himself. They are never released from our care till they are twenty-one. We keep track of them, and they are returned to us for misbehavior.

Mr. BOARDMAN, Ontario. Our record shows 84 per cent. reformed, and I can heartily congratulate our friends from the other side of the line. I feel sure that our results are almost equally satisfactory in regard to industrial schools. We have good evidence that reform schools do reform.

Adjourned.

FOURTH SESSION

Friday night, July 9.

The Conference was called to order at 8 P.M. by the President.

An invitation from the Governor of Iowa for the Conference to meet in that State was presented by Dr. Powell.

The subject for the evening was the report of the Committee on Child-saving, C. E. Faulkner, chairman. The report was read by Mr. Faulkner (page 87).

An address on "The Sunday-school as a Child-saving Mission" was read by Rev. Duncan R. Milner, Armour Mission, Chicago.

Mr. Clarence J. Snyder gave notice that Milwaukee would put in a claim for the Conference in 1898.

A delegate from Nebraska said that Omaha would be greatly disappointed if the Conference did not go there next year.

Mr. C. E. Faulkner nominated Topeka for the place of meeting next year.

Rev. Meigs V. Crouse, Cincinnati, gave a talk on the work of the Children's Home, illustrated by stereopticon views.

Dr. Walk, of Philadelphia, rising to a question of privilege, said that in the statement of the condition of relief work in Philadelphia, published in the report of last year's Conference, there were some mistakes which had escaped correction, and he asked to have the following paragraph inserted in the report for this year. On motion this request was unanimously granted.

In the "city" poor district, which includes all of the county of Philadelphia except a suburban section upon its northern boundary, all municipal outdoor relief (except medical aid) was abolished in 1880, and it has never since been restored. The city employs fifty physicians to attend the poor (in addition to their private practice), at a compensation of \$20 per month. This costs annually \$12,000. From five to six thousand dollars additional is paid to druggists for filling the prescriptions written by these physicians. Aside from this seventeen or eighteen thousand dollars, all the relief of the poor at their homes devolves upon voluntary charitable agencies, chiefly the eighteen local associations united under the title of the Society for Organizing Charity. This abolition of municipal outdoor relief has in seventeen years saved to the city treasury more than a million dollars, and the ratio of indoor paupers to the total population has decreased.

Adjourned.

FIFTH SESSION

Saturday morning, July 10

The Conference was called to order by the President at 10.30 A.M. The subject for the morning was the report of the Committee on Prison Reform, Mr. Philip C. Garrett, chairman. A letter was read from Mr. G. A. Griffith, of Baltimore.

A paper on "The Need of Radical Prison Reform" was read by Mr. Garrett (page 26).

A paper on "The Indeterminate Sentence," by Mr. Warren F. Spalding, Boston, was read by Dr. G. H. Knight (page 46).

A paper on "The Probation System" was read by Mr. Charlton T. Lewis, LL.D. (page 38).

A paper on "European Prison," by Hon. S. I. Barrows, M.C., was read by title (page 52).

DISCUSSION.

Judge H. S. McDONALD, Brockville, Ontario. — We feel that we in Canada have one of the best criminal codes in the world, and in connection with it we have speediness of investigation and administration. One of the evidences of the result of prompt enforcement of the law is that Judge Lynch never holds court in Canada. I am a judge, and for over twenty years have had to deal, to a considerable extent, with the administration of the criminal law. If people knew the difficulties that a conscientious man has to undergo in deciding what penalty to impose, they would deal with us more kindly than they do in discussing these subjects. It seems to me that where a man has had experience, and has looked at it, he will find that there are cases in which it is impossible to apply the probation system to the criminal. We have a law that allows the lash to be used. When some great hulking brute assaults a little girl or a young woman, we may sentence him to the lash, and that is the only way for such a case. How are you going to put a man of that kind on probation? His case does not call for a long sentence, it calls for speedy action, and something that will deter him from such crimes. We have a law that, if a man commits robbery with violence, he may be sentenced to the lash, the violence that he inflicts shall come to himself. It is utterly impossible to apply in all classes of cases this system of indeterminate sentence, but we have two good systems. In the first place, under our criminal code for almost any offence short of murder and a few other offences, the prisoner who is committed for trial is brought before the judge of the county court; and he is allowed to choose whether he will be tried by jury or not. He may be let out on bail. If he is found guilty, he has no long waiting before his case is determined. If he is innocent, as in the majority of cases he is, he can go.

Then we have this system, it can hardly be called the indeterminate sentence, but we use it a good deal,—the suspensory sentence. Judges differ in the way they act upon it. Some sentence the prisoner, and let him go. Others do not sentence him, but let him go without. I am satisfied that there is no system that will work better than that, unless for certain classes of crime where you wish to get hold of the young boys. The suspended sentence hangs over a man, and puts him on his good behavior.

I agree with a great deal in that magnificent paper. There was something in the way the gentleman can carry an assembly with him. He carried us all with him by his magnetism, and yet we must think of these things seriously. We must not allow the eloquence of a paper or the magnetism of a speaker to carry us too far. You can

never, while men are men, do away with prisons. You may modify the system, which should be done more and more as circumstances will permit, but for certain classes in the community nothing but the prison will ever be a preventive of crime, unless it be the lash.

Judge FORTITT, Ohio. We may find fault with the criminal law and its absurdities, but you never heard any more absurd propositions than those brought here this morning. I have said for years that the criminal law is far behind the civil law. A magnificent opportunity is offered to the United States and the civilized world. A few days since, President McKinley appointed a commission of three men to codify the criminal laws of the United States, — one man from Ohio, one from Texas, and one from Montana. Now, if we get a properly codified criminal law for the United States, that will be applied, with certain modifications, it may be, to every State, but, when you talk of a complete code for all the States alike, you are talking about a myth. It will never be accomplished. It is impossible. Let us help that commission. Let us do all we can, and let us watch it. We have already much that is excellent in some of the States. Take the code provided for Louisiana by Edward Livingston, way back in the period between 1822 and 1832. I heard a judge of the North say that it was one of the most beautiful specimens of logical writing that he ever read. He had read it and reread it. It is far ahead of what has been proposed here. What has been the proposition here? Do you know? It is to do away with prisons. I say there is not an intelligent penologist in the world who believes in the possibility of that. I bought one of Lombroso's last papers on that subject, to see if he did, but he asserts that the greater criminals must be confined.

We have had two propositions here: one was the basis of *crime* on which to punish, the other was the basis of the *criminal* on which to punish. Which is right? How can you arrive at it? Will you put a man who is guilty of murder into the same little system as the man who is guilty of assault and battery? How do you know his guilt outside of the act that he has committed? What is the trial? They want to stigmatize the trial. The trial is getting at the man through his actions: that is what the trial is. Then how long do they want to hold the man after they catch him? Oh, till the man is changed! I say this: their basis is just as faulty as anything they criticize. I have heard one man say he would never want a lawyer to provide a code. The last speaker is a lawyer also. He has stigmatized those who provide codes. Where are we? What are we talking about? Can't we make a code? What are we to be governed by? Where is the basis in logic or good sense on which we stand? We all know the basis of civil law put forth many years ago by no less a master, writing in Paris two hundred years ago, than Jean Domat, who says that we are carried by it to our Creator and our relation to him and our fellow-men. Thou shalt love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself. Will any

living being tell me any other basis of civil law? If so, I would like to hear it. Where shall we get our basis, then, for criminal law? They talk about retribution. Why do they want to use that word? They think it is worse than "punishment." It is the very object of punishment connected with the acts. What do they say about lynching? Judge Baldwin of the Supreme Court of Connecticut, speaking of the natural demand for punishment, says of it that human nature must be directed and educated, and that lynching, North or South, will occur until that is done, and judicious laws and punishments are secured. Good government will not permit the vicious and *guilty* to be treated and trusted as the good and virtuous.

Dr. ROBERTSON.—I am not a lawyer nor a criminologist, but the thoughts of the morning have stirred me. It seems to me, from the standpoint of a medical man, that the pronounced criminal is more or less of an insane man. He is a species of man whom it is best not to throw out upon the public. You can confine other insane patients why not the insane by criminality? What is the kleptomaniac? What is the man who term after term serves a sentence, and comes back again and again? He is nothing more nor less than an insane man. He has some pathological lesion in the nervous make-up. He should be placed in confinement. If you look through the State penitentiaries, you will find thousands of such cases. I think that criminologists — men who make long studies of this subject, men who are deeply interested in it — grow too tender. I know from talking with these men who work with criminals that they grow more and more tender toward them. I am in favor of putting such criminals behind prison bars, and keeping them there. If there is anything that will deter men, it is fear. Can you deter a man who has no moral sense? You have got to get at them, as you do at animals, through fear, and there is no more fearsome beast than man.

Mr. E. G. PRUD'ROVE, Massachusetts. When we made our examination eight years ago as to the old probation law in Massachusetts, we found that only forty-nine towns and cities in the Commonwealth had made any attempt to put that law in operation. In three hundred towns and cities no effort in that direction had been made. In only twenty of the forty-nine places where it had been, had any cases been put on probation. The reason for this failure was that the appointment of the officer depended upon political considerations. If the mayor and aldermen could use the place for conciliating anybody, or if the selectmen could placate somebody by appointing a probation officer, it was done — otherwise nothing was attempted. When we got before the legislative committee upon the question of revising the law, it was suggested that, if the probation officers were appointed by the justices, the practice would be universal, and that suggestion was adopted. If there is one man in Massachusetts who is entitled to more credit than another for the adoption of the probation system, it is Hon. William E. Parmenter, the chief justice of

the Boston municipal court. He is entitled to the thanks of every philanthropist for his efforts, extending over nearly thirty years, to perfect this reform in the criminal law.

MR. J. L. BARBOUR, Michigan.—When a proposition is made to do away with prisons, it is not expected that it will be done to-day or to-morrow. Things don't grow in that way. Such things are the growth of years. If this whole thing were put into the hands of Dr. Lewis to do, you would not find the prisons done away with to-morrow. But you would find all the influences which tend toward growth in that direction,—influences which have produced the condition of things which exist to-day which did not exist twenty-five years ago. As the result of discussions which at the time seemed to advance startling propositions, we have to-day the indeterminate sentence, so far as it is used, and we have the probation system. These were ridiculed as much twenty-five years ago as these propositions are to-day. It was the same with regard to the operation of insane asylums. It was said twenty-five years ago that it was an utter impossibility to conduct them without having restraint in almost every case. Now we see that insane asylums have grown to such an extent that manual restraint is almost done away with.

MR. HALEY.—While we have attempted to reduce the number of the dependent by providing for them wisely, and while our sympathies go out toward the defective classes of society, it is a lamentable fact that the criminal classes have been growing. There are more men and boys and women in prison in free America to-day than in any day of its history. It seems to me that we ought to be making more progress along these lines. I think we have never had more valuable papers read to this Conference than those we have heard. I am inclined to agree with the first paper, that it is not so much an increase of criminals as it is an increase of the number of things which are made crimes by our codes. Now what about jails? I am a member of the State Board of Charities of Missouri, and it is made my duty to visit jails and inspect them, and I give it as my judgment that we might abolish every jail in Missouri to-day, and be in far better condition than we are. What are they? On the first floor of the best jail are one hundred men. Who are they? Thieves, murderers, men who are detained as witnesses, men who are suspected of crime, all mingled together. What good can come to society from that?

DR. WALK.—As a director for four years of a large correctional institution which has a population of from eight to twelve hundred, I wish to emphasize what the chairman said of the uselessness of short terms for drunkenness and for inebriates of all classes. I believe that the terms of thirty days, sixty days, ninety days, simply prolong the lives of these inebriates, giving them a chance for recuperation. They are a great expense to the county, and they are not reformatory.

MR. A. H. STEWART, M.D., Kentucky.—Eight years ago we had

in Kentucky a law for the indeterminate sentence, but it was decided that it was unconstitutional, so we have no indeterminate sentence and no parole law. The difference during the four years when we were under that law was very marked. It was the first improvement and advancement in Kentucky in prison reform. It may be said that it is not the best prisoners that make the best citizens, if released; but when a convict is put in prison, and has no prospect of getting out, his conduct is not going to be very good. The management of the prison under the parole law was very much better, and very much easier than it has been under the other, without any reference to the effect on the prisoners. As a means of getting a prisoner into good habits, the parole law with indeterminate sentence must commend itself to every community.

Dr. Charlton T. Lewis was asked to close the discussion.

Dr. LEWIS. I do not wish to belittle the work of the chief justice of the municipal court of Boston. I am gratified to find that he has become one of the heartiest friends of the parole law, but the gentleman to whom Massachusetts is chiefly indebted in this matter is not the chief justice, but it is the gentleman who has just named the chief justice. It was he who drafted this law.

I am deeply indebted to Judge McDonald for the remarks which he made, and which were strangely misunderstood as objections to remarks in my paper. Has there been a more eloquent, a more effective, more inspiring statement in behalf of the principle of probation than that which he gave us here a few moments ago? He shows that the struggle of the criminal courts has been to evolve this principle of probation. He has sat on the criminal bench; and finding no law for probation, finding that the law required him to send offenders to jail, and his conscience rebelling against that requirement, what has he done? He has compromised with the law, and enforced his conscience, and has said, "Go, and sin no more." The result has been that they have become, in almost every case, independent, self-respecting members of the community. But how much better might have been the results if, in addition to the power which he has so nobly assumed, he had had the law on his side, if there had been some philanthropist of high character and ability and knowledge of humanity, whose business it was to take each ward of the State and guide him and watch him and help him forward, to see that he went into no evil society, and in that way to support his faltering step until he is strong enough to stand alone!

The other criticisms that were made you will find answered in the paper, if you will have the kindness to read it. It was too brief. One cannot go over a paper like this in twenty minutes. All that can be done is to suggest the thoughts, the principles, upon which the system is founded, and, if those principles are properly set forth,

then, if they are wise and true, as from a careful study of twenty-five years I believe them to be, they will find their way, and you will ultimately adopt them. The abolition of prisons is a dream of the future. When I speak of the abolition of prisons as the aim of prison reform, I speak as we speak of the abolition of sin as the aim of the churches. Their hope is to make us all righteous and God-fearing, to bring us all to a home in heaven, and we trust the time will come when there will be no sin among a regenerated human race. So I think we ought to seek to do away with that great evil, the prison, and in the mean while to do our best, earnestly and energetically, to make it the source and means of the least possible wrong, of the utmost possible good.

The report of the Committee on Time and Place reported through Mr. Heymann that the place of the next meeting should be New York City, the time not to be later than the first week of June.

The report was unanimously adopted.

Adjourned.

SIXTH SESSION

Saturday night, July 10.

The Conference was called to order by the President at 8 P.M. The subject for the evening was the report of the Committee on Municipal and County Charities, Mrs. E. E. Williamson, chairman.

A paper was read by Mr. Byron C. Mathews, Newark, N.J., on "The Nativities of the Inmates in the Public Institutions of New York City," illustrated by charts (page 282).

Mr. A. S. Rosenau, by permission of the Executive Committee, was granted a few minutes to present the claims of the *Charities Review* and to urge subscriptions for it.

Mr. Homer Folks, secretary of the New York Charities Aid Association, made an address on the work of that Association, with stereopticon illustrations (page 278).

The Executive Committee reported progress in the revision of the rules, and on motion it was voted that the report should be received in full and acted on at another session.

Adjourned.

CONFERENCE SERMON

Sunday, July 11.

The Conference sermon was preached in St. Andrew's Church by Rev. C. R. Henderson, of Chicago University, on Sunday morning (page 352).

SEVENTH SESSION

Monday morning, July 12

The Conference was called to order at 9.50 A.M. by the President. The subject for the morning was the Report from States. It was made by Mr. H. H. Hart, the General Secretary (page 362).

General Brinkerhoff announced that the Southern Conference of Charities and Correction would meet in Nashville October 12 to 14, and that the National Prison Congress would meet in Austin, Tex., October 16 to 20,* thus allowing persons to attend both.

The next subject was the report of the Committee on the Care of the Insane and Epileptics, chairman, Dr. H. C. Rutter, manager of Hospital for Epileptics, Gallipolis, Ohio (page 63).

A paper on "The Relation of the Public to the Insane" was read by Dr. Daniel Clark, superintendent Hospital for Insane, Toronto, Ont. (page 83).

A paper on "After-care of Recovered and Convalescent Insane Patients" was read by Dr. Richard Dewey, Wauwatosa, Wis. (page 76).

DISCUSSION.

Miss Jane Addams, Hull House, Chicago, was invited to open the discussion.

MISS ADDAMS. — Living, as I do, in an industrial community, I see a great deal of the insane before they go and after they come back from the hospitals provided by the State. I am constantly impressed with the fact that it is very hard for patients, coming home to get used to not being in an institution. They have to be de-institutionalized, which is sure to be a difficult undertaking. As patients they have been accustomed for weeks and months, and perhaps years, to

*The Prison Congress was afterward deferred till December on account of yellow fever in the South.

wash, dress, and eat their meals by rule; and it is difficult for them to perform even the ordinary offices of life without direction. The family on their return either go to one extreme or the other. They let the convalescents alone, for fear of hurting their feelings, or they watch and direct them so constantly that the jarred and ill-adjusted mind is bewildered. It would be better if they could go to some house during their convalescence where they could gradually grow accustomed to self-direction, and that would give them gradual detachment from the institution, where self-discipline might be re-established.

During 1893 in Chicago, when we were pressed by the hard times, we had not only the poor of Chicago, but a great many people left over from the World's Fair, and we had an alarming number of cases of insanity. We all know that business worry and family cares are not good for mental health and poise, but we remember the words of old George Herbert, "that all griefs are lighter with bread." If, in addition to the struggles as to the present and the fear of the future, one is constantly hungry, and the body breaks down through malnutrition, the chances of insanity are greater. During that winter the number of people sent to asylums was alarming; and, when they came back in six months or a year, the cases were almost as painful. For the times continued very hard. I think now of a woman who came out of the asylum, and was returned in three weeks. I do not like to think of her, because, if we had exerted ourselves properly, her return might perhaps have been prevented. It was one of those cases of the family first neglecting her and then overdoing the care. Between the two methods they nagged her back again. Something might be accomplished by careful visiting. If you can make a family feel that the patient is very important, and that you are interested in his recovery, the family insensibly takes the same attitude. But, when no one visits them who takes that point of view, the family grow careless, and the lonely patient is subjected to a heavy strain.

This week I have seen a man who has been dismissed from Kankakee. He has been a merchant, and has always had property, but his business went to pieces, and he is trying all sorts of things. He cannot get hold anywhere. He is completely institutionized. He has lost confidence in himself and in what he does. He is a gentleman, well educated, and he needs something more than a ticket for a lodging-house and the privilege of meals, which he has now. He needs expert care. He needs a place where he belongs, where he may feel that he is surrounded by medical attention and tenderness, which a layman cannot give. I do not believe there is anything in Chicago quite so overlooked as this care of the convalescent insane. I might give you fifty cases, and we are not in the way of coming across them more than other people are. I presume all charity visitors could give the same sort of testimony. It does seem stupid for the State to expend large sums of money upon the cure of insanity to provide nursing and expert care, and then, for three weeks or a month of

further cherishing during convalescence, to allow the patients to drop back again. The human suffering involved in these cases is very great. The sensitiveness which one always feels after an illness, the sense of alienation from well and strong people, the fear that because you have failed once you are going to fail again, and the curious prejudices which abound, can scarcely be overestimated. There are many good reasons why we should set about making plans for better care of the convalescent insane.

The following resolution was offered by Dr. W. F. Spratling:

Resolved, That the National Conference of Charities and Correction, having had under consideration the subject of the after-care of persons discharged from institutions for the insane, recommends the President of the Conference to appoint a committee of three, whose duty it shall be to report upon a plan for the organization of "After-care Associations" at the next annual meeting of the Conference, and to disseminate information regarding after-care work for the insane among the members of this Conference.

Referred to the Business Committee without discussion.

Dr. KEENE.—There is a constant stream of degeneracy. Although the process of evolution is upward, the stream of degeneracy seems to be going forward with great volume, and increasing in its momentum. We must spend money and effort to keep it within bounds. We must rouse public sentiment, in order to successfully combat it. Public sentiment is at the basis of public charity, but we are apt to forget that. The stream of degenerates must be kept from coming to our shores. Although we have immigration laws, they cannot be too stringent or too closely enforced. And, again, the degenerate should not be allowed to perpetuate their kind. We should have a revolution in our marriage laws. We are too apt to be afraid of public sentiment. There is no stronger safeguard to an institution than public sentiment. The public must be in touch with our institutions and our charities. It is not sufficient that we look with pride on architectural piles; but we must see that they are constructed without undue expense, and that what is going on inside, within the walls, is grounded on the best thought of the century and in behalf of humanity.

Gen. BRINKERHOFF.—I hope that some means will be devised for the after care of the insane, but I also hope that some means will be found by which patients can be cared for at the threshold of insanity without putting the brand of insanity on them by an official investigation. I think an acute case of mania could be put under the charge of some one without an official condemnation. When the brand of insanity is put on a man, the world scorns him. I have known of some cases that were terrible. I know one instance where one of our superintendents was wise enough, when consulted about

a case of acute mania, to advise the family to send the patient to an institution for the treatment of nervous diseases for three months. He was sent, and was cured before the three months expired, and to-day he is occupying a position worth ten thousand a year. If he had been sent to an insane asylum and discharged, he would never have been trusted in such a position.

Dr. E. A. Dows, — I heartily indorse all that has been said with regard to the treatment of patients before they reach asylums, but you have got to think of one thing — what are asylums for? They are to keep patients away from private homes. Miss Dix and others have found that, where people take the insane for hire, they are sometimes not well treated. If people know that these patients are subject to recurrent mania, the patients may be subject to abuse in some cases. There is that objection to having them in private care after they are convalescent. The true history of the case must be always given. You can say of a case of acute mania, Perhaps the person will not again become excited, but you cannot predict it with certainty. Heredity has a great deal to do with it. Suppose we send them to these houses — then people will say, What is the use of asylums at all? It will bring the asylums into disrepute. I think we shall have a great deal of trouble in placing insane convalescents in homes, if we are honest. There are sanatoriums where they could be placed, and they are becoming patronized. To these persons of means can go for mania or melancholia. I should heartily indorse anything that would remove the stigma of insanity, but, as to placing persons from institutions in private dwellings, I should there exercise great caution.

Dr. G. W. Cutter, Newport, R.I., offered the following amendment, which without debate was referred to the Business Committee:

Whose duty it shall be to consider the best after care of discharged patients, also consider by what means persons afflicted with incipient dementia may be cared for without being formally committed to an asylum.

Dr. Dewey, — In some of the States provision is made for voluntary commitment to institutions for the insane. There will always be that question as between the strict provision of the law as to personal rights and the desire to save a person from being pronounced formally insane. With reference to the feature referred to by the last speaker, I have had in mind a class altogether exceptional, although there are a great many of them. They are exceptional in having no home or friends, no one to take an interest in them, and also exceptional in not being able to step out into the world. The most of the insane who recover do go back, and get started in one way or another, but there are certain ones who never will unless express care is taken of them.

Judge FOLLETT related an incident of a woman who was treated in her home for insanity, and recovered. He favored having home care and treatment by a specialist in nervous diseases, when possible, rather than sending a patient against her will to an asylum. If she could not be cured at home, then was the time to go to the asylum.

A paper on "The Care of Epileptics" was read by Dr. W. P. Spratling (page 69).

DISCUSSION ON EPILEPSY.

Dr. DOWN.— I would like to inquire whether Dr. Spratling employed medical treatment in the case to which he refers.

Dr. SPRATLING.— Medical treatment had been employed fifteen years, but it had had no effect whatever.

Dr. DOWN.— These statistics, to be conclusive, must leave out medical treatment. I think physical exercise is of value to all classes. A test case without medicine would be interesting.

Dr. GEORGE H. KNIGHT, Lakeville, Conn.— I think we could all give records of cases where the convulsive actions have ceased as a result of giving the child occupation, changing the whole bent of the mind. I consider that a large number of cases of epilepsy in early years are nothing more nor less than what we may call habit diseases, and those particular cases are always benefited, and a certain per cent. cured, by giving occupation and *proper* education.

Dr. F. M. POWELL, Superintendent Iowa Institution for Feeble-minded Children.— We have carried a large number of epileptics for many years, during which time I have learned to value labor as a therapeutic agent in the management of epileptics, and therefore can heartily indorse much that has been said on this subject. When I went into this work, it was with the expectation that medication would be the means of curing many cases. I earnestly sought information from all available sources, and made many experiments, but became discouraged with my efforts in that direction: but I recall many cases of boys who were greatly benefited by field labor and other kinds of work that required physical application. Some of them recovered. I remember one great, strong boy who came to us with epilepsy. We could do but little with him in school, he was so rebellious in his disposition, and, to punish him, I put him on the farm, where he went to work with interest, and has almost recovered. The public has but little idea or conception of the number of epileptics there are in the land. Statistics are not accurate on this subject, and do not conclusively show the number that exist. To satisfy myself in regard to the number in Iowa, I corresponded last summer with eight hundred physicians in the State, asking questions as to the number of epileptics they knew or had under their observation. I chose two or three physicians from each county only. The

following is the result of this correspondence: A knowledge of 2,446 are reported, an average knowledge of 3+ epileptics coming under the notice of each physician reporting. Seventy poor farms report 191; hospitals for insane and Institution for feeble-minded report 360, making a total report of 2,997. When I say that there were twenty-five hundred physicians not corresponded with and twenty poor farms not heard from, it will be observed that a conservative estimate of the number of epileptics in Iowa is over 3,360, or 1 in every 600 of population.

Dr. WILMARTH.—The public has too great an idea of the curability of epilepsy. While a large percentage of infants do recover, the adults do not. This emphasizes the importance of getting the children as early as possible, and putting them under the advantage of exercise and diet, and they should be kept till the cure is complete. I think the work is hopeful.

Dr. KEENE.—With regard to the pathology and treatment of epilepsy, the surgeon has invaded with his knife, as for the microcephalic idiot. I have in mind a case which came to the institution. About a year and a half before a portion of his skull had been removed, but the fits did not cease. They came as often as three a day and then skipped a day. Five months previous to his coming to the institution another piece of skull was taken out. He was put under ordinary medical treatment in our institution, and in addition he was placed out of doors, and went to picking berries; and, for ten weeks he has had but one spasm.

The following resolution offered by Mr. C. P. Kellogg, expressing the gratification of the Conference at the appointment of Mr. Lewis to the position of Commissioner of Charities in Washington, was referred to the Business Committee.

Whereas the recent appointment of Mr. Herbert W. Lewis, of Maryland, to the very important position of Superintendent of Charities of the District of Columbia, is a marked example of the choice by a national executive of an efficient, wholly for merit, and without reference to political consideration, therefore be it

Resolved, That this Twenty-fourth National Conference of Charities and Correction hereby wishes to express its sincere gratification at the wisdom of the choice, and to endorse most heartily the practice thus exemplified.

Mr. Timothy Nicholson, of Indiana, moved that the Charity Organization Society of Grand Rapids be requested to print and put in circulation the paper by Mr. J. R. Wylie on "Municipal and County Charities."

Referred to the Business Committee.

Adjourned at 5.15 P. M.

EIGHTH SESSION.

Monday night, July 12.

The Conference was called to order by the President at 8.25 P.M.

The report of the Committee on Organization was read by the chairman, Mr. Philip C. Garrett.

Some discussion rose as to the committees to be included in the report, and on motion of Mr. Crozier it was voted to postpone action on the report until Tuesday morning.

The subject for the evening, "Organization of Charity," was under the charge of the Committee on Organization of Charity, Mr. Alfred O. Crozier, chairman. The first address was by Mr. Crozier, on "Organized and Unorganized Charity" (page 154).

A telegram from Governor Pingree was read, regretting his inability to be present, also a letter from Mr. John Addison Porter, secretary to President McKinley, expressing the deep regret of President McKinley that the pressure of his official duties and his engagements prevented him from accepting the cordial invitation to be present at the Conference.

"The President," wrote Mr. Porter, "wishes me to say that his interest in the work of the Conference has not flagged, and that he hopes that its coming session may be a most successful one, and productive of much good."

A paper was read by Professor Francis G. Peabody, entitled "Developing the Social Up-draught" (page 225).

The last paper of the evening was on "The Abolition of Poverty," by Rev. S. S. Craig, Oakville, Can. (page 272).

Adjourned at 10 P.M.

NINTH SESSION.

Tuesday morning, July 13.

The Conference was called to order by the President at 9 A.M. A paper was read by Mr. Michel Heymann, superintendent of the Jewish Orphans' Home, New Orleans, on "Jewish Child-saving Work in the United States" (page 108).

Mr. Heymann was asked if he received into his home only Jewish children. He replied that they were received if one parent was a

Jew that he himself should take no discrimination on account of religion, his religion was a belief in the fatherhood of God and the brotherhood of man.

Mrs. A. M. Mather, Knight in D.D., asked for an opportunity to read a paper which she had prepared for the Conference, but which had been omitted, owing to a misunderstanding. She brought the greetings of the Women's National Council, whose work she described as in line with that of the Conference, its aim being the application of the Golden Rule to law, custom, and society.

Mr. José F. Goday was introduced as the first representative from Mexico. Mr. Goday was from the Mexican Legation at Washington, and had been commissioned by President Diaz to attend the Conference.

Mr. Goday.—*Mr. President, Ladies and Gentlemen*.—It was the purpose of the Mexican government in accepting your kind invitation to send a representative to be present from the beginning of the sessions, and it was my intention to be here; but, owing to illness, I have not been able to be present before. I come to say that Mexico is grateful for your kind invitation, and hopes your work may be most successful. There is a great deal of interest in Mexico in work of this kind. President Diaz sends his greetings, and wishes for you the greatest success both in this national body and in your several States, and he hopes that your work may be productive of good to the civilized world.

The report of the Committee on Organization was again brought before the Conference. Mr. W. C. Ball, Indiana, whose name had been proposed as chairman of the section referring to delinquent children, declined to serve, and asked that Mr. Peter Caldwell might be put in his place. This was done, and the report was adopted unanimously (see page xi).

The rules were read as revised and adopted (page xiv).

Mr. BRACKETT: There are some people who feel that it is rather hard to require members to print their papers at their own personal expense. I hope the Executive Committee will so change the wording that it shall read, "No paper of over ten minutes shall be read, and, if possible, it shall be printed and circulated beforehand." I offer that as a substitute.

This was accepted by the Executive Committee.

The subject of the morning, "Social Settlements," was then taken up. Professor F. G. Peabody, chairman, presiding (page 329).

Miss Jane Addams, of Hull House, Chicago, was introduced as the next speaker (page 338).

Rev. Robert E. Ely, of Prospect Union, Cambridge, was introduced (page 332).

DISCUSSION ON SOCIAL SETTLEMENTS

MISS MARY A. JORDAN, of Smith College, spoke of the great good of settlement work, not alone to the people among whom the settlement exists, but to the residents in the settlement, those persons who are likely to fall under the tyranny of ideas. Any one who leads an exclusively intellectual life learns that outside of the life of settlement and delicacy and absence of brutal temptation there is another life in which jealousy, an undue sense of one's importance, a totally undue value attached to one's own way of doing things, exist and there is no remedy more potent than to share, even for a short time, in the life of one of these settlements, and to come into contact with other lives, even if those lives are in themselves painful and depressing.

The constitution of society based on family life of the prosperous sort tends to foster selfishness of a subtle sort in women. A mother feels that within certain limits she has a definite place, and that her word should be law, and her decisions should in the main be followed and loved. Against the dangers and weakness resulting from such experience the settlement protests by its laudable lack of definiteness. A person finds, even in a short time, that he cannot say "This piece of work is mine. I began it, I carried it forward to completion." He has to say "I did begin it, but I found I was wrong. My friend showed me a better way. I did not finish it, because I was busy about something else."

It presents, too, to the persons living in such relations an extraordinary demonstration of the superiority of persons who never struck them as being interesting.

They tell a story of Whittier, that once, while driving in the country, he saw a tall farmer leaning on his hoe, and looking contemplatively over his fields. Mr. Whittier thought it unusual for a man to hold such an attitude so long, and decided to talk with him. He found him a man of strong personality and of unusual power in the expression of his ideas. He felt that he would like to improve the man by a little book culture. So he lent him a translation of Plato. Some time afterward he saw the old farmer again, leaning on his hoe, and asked him if he had read the book. "Yes," said the farmer, "I read some of it." "What did you think of it?" asked Mr. Whittier. "Well, I thought that man had some o' my ideas."

Now I think that we almost always find, however brief may be our acquaintance with the life of the settlements, that the best ideas we hold have been shared by the people in them, and oftentimes by the very ones for whose benefit the settlements are intended.

Rev. D. C. MILNER, Chicago, said the thing that had impressed him about the Chicago settlements was that they had effected such reforms in the community by political means. — in the matter of health, in the care of alleys, etc. The clubs for men are also a marked feature. Some people have been alarmed because these clubs discuss single tax and all manner of *isms*, but it shows the good sense of the settlements in encouraging these men to give free expression to their extreme opinions. By so doing they come in contact with people who think on other lines. He would have been glad to hear more about the religious side.

Miss RICHMOND, Baltimore. May I say a word about settlements from the point of view of the professional charity worker? I have noticed for a good many years, when a new idea first gets hold of the charitable world, that immediately after the first enthusiasm has worn off it begins to be copied by people who do not fully understand it. I remember charity organization suffered from this. A good many people had heard there was a new kind of society. So, whenever they started a new charity, they called it a charity organization society. And when working-girls' clubs got to be pretty well known, if any one wanted to start a missionary band for girls, opening its meetings with prayer and closing with the doxology, they called it a working-girls' club. Now the settlements have suffered from this same difficulty, — the tendency of people to take up the idea, and misapply it. I do not say this as a criticism of real settlement workers, — for none realize this difficulty more than they, — but as a word of warning to those who are going home inspired by this meeting with the desire to establish settlements and see them grow up in their several communities. I have seen people, who wanted really to start nothing but an old-fashioned mission, who said they were going to have a settlement like Hull House. Hull House has a great reputation. People are caught by names, and a great deal of money and misapplied enthusiasm have been dissipated in imitations that have not succeeded. No one suffers more from this than the charity worker, because, under the name of settlement, the old-fashioned mission, distributing a cheap and sprinkling sort of charity, can do more harm than under its right name. It can pretend to be scientific, when it is nothing of the kind.

Then the settlements bring to them young people who have a "burning desire to do good," who have just left college, often after a classical course, with no training whatever in social theory. These young graduates come in contact with workingmen who have a stock of theories of a certain sort, and they are at the mercy of the crude theories of the workingmen. On workers who stay only a short time — say six weeks — the settlement often has a disastrous effect. It sends them out with the idea that they know it all — that they can learn nothing from us charity workers, for instance. Whether they are prepared, like the Englishman Miss Addams quotes, to say good-

by to others, I cannot say, but it is quite certain that they are determined to say good-by to us.

Finally, as a member of this Conference for a number of years, I wish to say that nothing can be of greater help than the ideas, the point of view, which the settlement leaders can bring to us. Heretofore we have been like an arm with a cord tied tightly round the middle, preventing free circulation. This meeting has cut the cord, has given us a freer circulation of ideas upon the important questions which concern us. We need all the light that the settlement workers can bring; and I hope that no morbid prejudice against the name "charity" will prevent them from understanding this, that they will try not only to get the point of view of the workingman, but of the charity worker as well. Through all this complex social life of ours, through all the difficulties which beset us, we need their help in securing the free, unprejudiced interplay of the thought and experience of the best minds and most devoted students. It is possible that they may learn a little from us, and it is quite certain that we shall learn much from them. We are delighted to have them here, and hope that they will come every year.

QUESTION.—How does Hull House interest young men between the ages of seventeen and twenty-five?

MISS ADDAMS.—You can always interest them if you allow them to join a girls' club or if you give them some work to do. One evening a month is given to serious work, and two evenings are social.

MR. CLARK.—How much time is given to the religious element in the work to which Mr. Ely has referred? Is there preaching service or Sunday-school?

MR. ELY.—None. We believe it is our religious duty to be unreligious in that sense. In beginning our work at Prospect Union, it was my privilege to say to those who thought they were being lured into an educational institution, that they might be preached to, that they were mistaken. I said it should be my duty as a preacher to see that no preaching was done. In order that this may not be misunderstood, I would like to say that there are people who will have nothing to do with any religious service whatever, and, if you do not meet those people on their own ground, you will not meet them at all. We have men in the Prospect Union who, when I first knew them, hated the very sight of a church, and had greater antipathy to a parson than to any living creature, but we tried successfully to *learn* together. But we find in ourselves a common sense of right and a common sense of duty. Many of these men, I am convinced, cannot be reached by ordinary religious methods, but the religious spirit must be the motive of it all.

QUESTION.—Are the clubs made up of boys and girls?

MISS ADDAMS.—Almost all of them are of boys and girls. The clubs themselves decide who shall be members. We allow dancing

once a month. We see a great improvement in the manners of the young people. I believe very strongly in young men and women meeting together. Some of our clubs are of young men separately. In the Shakspeare Club there are about forty women and two men. There is a club of mechanics, of about twenty young men, mostly from the electric works. We have a mothers' club. We have a great many dramatic entertainments. We insist that they shall be very carefully done. A great many clubs study plays which are never given, because they do not come up to the standard. The club programmes never sound very substantial, but they are a great help. We have thirty-five classes, and the young people come also to these classes and to the gymnasium.

While I am speaking, I want to modify one thing that I said when I first spoke. I think people in settlements have to be as careful as people outside about giving to those whom we know only slightly. I have to ask for a good deal of money. When I have been asked to a house to dinner, I dislike to go the next week, and ask for money, but, when you are on terms of friendship, you cannot draw this line about material things.

As to transient residents, we do not take any one for less than six months. Miss Lathrop is a staunch defender of charities, and we have always been anxious to avoid that affectation of saying that the settlement is superior to charities.

QUESTION.—How is the cost of Hull House met?

MISS ADDAMS.—The means to support it are given by the people of Chicago who have come to believe in what it is doing. The residents work without salary mostly, and pay their board. The running costs about \$5,000, and is given by the people.

QUESTION.—Does Miss Addams find virtue to be as taking as vice? Because, if she does, there is great hope for all of us.

MISS ADDAMS.—It is rather a favorite topic of mine that virtuous persons do not take as much pains to be attractive as vicious. If they did, I should believe it. Virtue cannot afford to be disagreeable. The old Puritan idea is at the root of a great deal of our trouble. The saloon is not altogether vicious, and it is the most attractive thing that many people have. That is why we have gone in for the things we have, because we have to cope with that attractiveness.

QUESTION.—Is there any trouble about organizing the clubs?

MISS ADDAMS.—Some of the clubs are exclusive. They seem to think the fun of having a club is to keep others out. Of course, we preach against that, and I hope the settlement has none of that spirit.

QUESTION.—What is the method that Mr. Fly employs?

MR. FLY.—Ours is purely educational work. The effort is to bring young men from the university into contact with workingmen. The classes are small. We have lectures once a week with opportunities for discussion which any man has a chance.

QUESTION. What does Miss Addams have for children after school hours?

MISS ADDAMS. We have a playground where they play in summer and which is flooded in winter. We have between five and six hundred children in clubs.

Adjourned.

TENTH SESSION

Tuesday night, July 13

The Conference was called to order by the President at 8 P.M. A telegram was read from Hon. William R. Stewart, of New York, accepting the Presidency of the Conference for the coming year.

The subject for the evening was the report of the Committee on Care of the Feeble-minded, chairman, Dr. F. M. Powell, Iowa, who read a paper on the "Present Status of the Feeble-minded" (page 289).

A paper on "State Regulation of Marriage," by Mrs. Kate Gannett Wells, of Boston, was read by Dr. Rogers (page 302).

An address on "Child Study as applied to the Defectives" was given by Professor W. O. Krohn, University of Illinois (page 308).

Adjourned at 9 P.M.

ELEVENTH SESSION

Wednesday morning, July 14

The Conference was called to order for the final session at 10 A.M. by the President.

A paper by Miss A. M. Machar, Kingston, Ont., entitled "Outdoor Relief in Canada and its Relation to Tramps" was read (page 239).

An address on "Moral Reform in Ontario" was given by Hon. J. J. Mahan, Q.C., LL.D. (page 247).

A paper on the "Child-saving Work of the Humane Societies" was read by Hon. J. G. Shortall, president of the Illinois Humane Society (page 110).

The Committee on Business reported through Dr. Walk that the only resolution offered for action by the Conference was that with

reference to the aftercare of the insane. He moved that that be referred to the Committee on the Care of the Insane. It was so voted.

The following resolution of thanks was read

Resolved, That the thanks of the Twenty-fourth National Conference of Charities and Correction are cordially returned

(1) To the government of the Province of Ontario and especially to the Hon. G. W. Ross, Minister of Education, for the liberal contribution of one thousand dollars (\$1,000) toward the expenses of the session, for the free use of the comfortable and convenient Normal School Building, and for the reception given on the evening of July 13.

(2) To the Honorable City Council of Toronto for the use of the commodious Pavilion for several of the general sessions of the Conference and for their tender of an excursion to the Falls of Niagara.

(3) To the Toronto Street Railway Company for the free use of a private car each day during our meetings, to the Yacht Club for trips to the island.

(4) To the ladies of the city, who have courteously proffered their carriages for many pleasant drives, have thrown open their elegant homes for our entertainment and have arranged receptions which have afforded us an opportunity for closer acquaintance with those whose kindness we shall hold in remembrance and whose friendship we shall highly prize.

To the railway authorities, especially to the officers of the Grand Trunk and Canadian Pacific Railways, the Central Passenger Association, and the Railway Passenger Association of Michigan, for the most liberal terms ever given to the Conference.

To the papers for the very accurate, the intelligent and discriminating reports of the proceedings.

MR. SAYCE, New York. — I am not a member of this Conference, and am not enough of a practical charity worker to have taken an active part in it. I am here as a student, and, as a student, I think I can say a word for Columbia in welcoming you to New York next year.

Columbia reaches the university settlement worker and the charity organization worker both. One of our professors spends part of the year living at a settlement, and in his class work he has devoted special time to the working out of the records of the Charity Organization Society of New York. Our president is a man who is in the broadest sense a man of practical politics and devoted to social welfare. In the discussion of such papers as we have heard pertaining to child-saving the question comes up: Can we in some way introduce into the child's life those elements that shall make him prepared to deal with the social life that waits him later on? I have been interested in one work that has grown up in connection with the children of the slums of New York, the George Junior Republic. The boy has first to support himself; second, he must enforce social regulations and enforce

order, third, he elects the legislature that makes the regulations. This is one of the best ways of saving the slum boy, the street boy, the boy ambitious to be the leader of a gang. It regulates, and restrains him, and it is securing a degree of civic virtue.

Mr. John Edward Bell thanked the Conference for coming to Toronto, and hoped they would carry away as pleasant remembrances as he had brought from cities in the United States where he had been a guest.

President Johnson thanked the Conference for having been allowed to occupy the honorable place of President; and, in resigning his chair, he called upon Mr. N. S. Rosenau, of New York, to speak a word for the newly elected President, Mr. W. R. Stewart, who was unable to be present.

MR. ROSENAU.—*Mr. President, Ladies and Gentlemen of the Conference*.—I am one of the lesser lights of New York, one little part of the ceaselessly whirling mass of humanity that makes up the metropolis of the New World, and I know that I cannot properly represent my city, and, therefore, I dare not make promises of what New York will do for fear they be not large enough.

I think it singularly appropriate that the Conference should meet next year in New York, for two reasons: first, because it saw its birth in New York, and New York will help to celebrate its Silver Jubilee; second, because, if the union of communities, which will on the 1st of January make the Greater New York, be a mark of progress in civilization, it is eminently appropriate that the progress which is being made in the purification of civilization shall be signalized in that Greater New York by the meeting of this Conference in the first year of its history.

New York is being civilized. It is working from within out, but it can be helped from without, and not the least of the influences to help in this direction will be the meeting of this Conference next year. We have clean streets. We have a comparatively clean municipal government. We are reforming the tenements. We are caring for the children. We are helping the poor. We are trying to reform criminals. We are laying out the most magnificent system of parks, probably, on the face of the globe. We are building a university which will stand with any; and, finally, we are rearing a cathedral which is to be the grandest tribute of humanity to the Divine that our country shall know. So we are prepared to welcome the Conference. We have enough of the heaven of righteousness in us now to appreciate its spirit and its work.

Mr. President, in behalf of Mr. Stewart, whom I represent without his knowledge, I can say, with the conviction that I am uttering

nothing but the truth, he will do his utmost to make the meeting of the Conference a success, just as for years he has done his utmost to make the work of the State Board of Charities of New York a success. His chief ambition and his chief delight lie in the gradual evolution of the institutions of New York, under the encouragement of the State Board of Charities, where he is admirably filling the place of his eminent predecessors, William P. Letchworth and Oscar Craig.

If, in conducting the work of this Conference, he shall succeed as well as the retiring President, I am sure our meeting in 1898 will not be a failure.

I shall look forward, as will all my fellow-workers, to the pleasure of greeting you in New York: and I can assure you that no effort shall be spared to make your meeting a success.

A few closing remarks were made by Professor Henderson in appreciation of the kindness and hospitality of the people of Toronto and the value of the Conference.

The General Secretary, Rev. H. H. Hart, was called on for the final word. He paid a high tribute to the ready and willing workers in Toronto, who had showed themselves ready to co-operate in everything necessary for the success of the Conference, and to the daily papers for their aid from the inception of the Conference through its whole extent.

The Conference then adjourned without formality.

REPORT OF THE TREASURER FOR THE FRACTIONAL YEAR ENDING SEPT. 30, 1896.

JOHN M. GLENN, TREASURER, *in account with* THE NATIONAL CONFERENCE
OF CHARITIES AND CORRECTION.

1896.

Dr.

June 1. To Balance on hand, as reported in the Proceedings of 1896, page 493		\$179.23
Cash received from sales of Proceedings, etc.	\$33.50	
Cash received from membership fees	669.50	
Cash received from Grand Rapids Local Committee	600.00	
Cash received for interest	5.09	1,308.09
		<u>\$1,487.32</u>

Cr.

By Cash paid for printing, etc.	\$124.70	
Cash paid for postage, etc.	84.09	
Cash paid for clerk hire (\$140) and for salary of Secretary (\$186)	326.00	\$534.79
Aug. 1. Balance paid over to Levi L. Barbour, Treasurer		952.53
		<u>\$1,487.32</u>

LEVI L. BARBOUR, TREASURER, *in account with* THE NATIONAL CONFERENCE
OF CHARITIES AND CORRECTION.

1896.

Dr.

Aug. 1. To Cash, balance received from John M. Glenn, Treasurer		\$992.53
Cash received from sales of Proceedings, etc.	\$73.10	
Cash received from membership fees	302.50	
Cash received from New Haven Local Committee	282.77	658.37
		<u>\$1,610.90</u>

Cr.

By Cash paid for the <i>Charities Review</i>	\$250.00	
Cash paid for printing, etc.	87.45	
Cash paid for postage, etc.	5.83	
Cash paid for clerk hire (\$78.70), salary of Secretary (\$50), and Editor (\$59.20)	187.90	
Cash paid for miscellaneous expenses	31.88	\$563.06
Sept. 30. By Balance in bank		1,047.84
		<u>\$1,610.90</u>

REPORT OF THE TREASURER FOR THE YEAR ENDING SEPT. 30, 1897.

LEVI L. BARBOUR, TREASURER, *in account with* THE NATIONAL CONFERENCE
OF CHARITIES AND CORRECTION.

1896.

Dr.

Oct. 1.	To Balance on hand, as per last report		\$1,047.84
	To Cash received from sales of Proceedings, etc.	\$1,538.85	
	Cash received from membership fees	2,384.56	
	Cash received for advertisements and sub- scriptions to the <i>Bulletin</i>	179.75	
	Cash received from New Orleans Local Com- mittee	200.00	
	Cash received from Toronto Local Committee	800.00	
	Cash received for interest	19.18	
			<u>5,122.34</u>
			<u>\$6,170.18</u>

Cr.

	By Cash paid for publishing Proceedings	\$1,989.29	
	Cash paid for publishing <i>Bulletin</i>	1,286.62	
	Cash paid for printing, etc.	264.86	
	Cash paid for postage, etc.	561.12	
	Cash paid for salaries, etc.:		
	Salary of Secretary	\$335.00	
	Salary of Editor and Reporter	343.30	
	Salaries of clerks	389.38	1,067.68
	Cash paid for miscellaneous expenses	13.54	
			<u>\$5,183.11</u>

1897.

Sept. 30.	By Balance in bank		987.07
			<u>\$6,170.18</u>

(E. & O. E.)

LEVI L. BARBOUR,
Treasurer.

TREASURER'S COMPARATIVE STATEMENT.

Receipts.

	<i>Year ending Sept. 30, 1896.</i>	<i>Year ending Sept. 30, 1897.</i>
Balance on hand beginning year . .	\$1,536.15	\$1,047.84
Cash from sales, Proceedings, etc. . .	\$1,521.87	\$1,538.85
Cash from membership fees . . .	2,449.50	2,384.56
Cash for <i>Bulletin</i>	14.50	179.75
Cash from Local Committees . . .	882.77	1,000.00
Cash from interest	33.35	19.18
	<u>4,901.99</u>	<u>5,122.34</u>
	<u>\$6,438.14</u>	<u>\$6,170.18</u>

Disbursements.

	<i>Year ending Sept. 30, 1896.</i>	<i>Year ending Sept. 30, 1897.</i>
Paid for publishing Proceedings . .	\$2,273.05	\$1,989.29
Paid for <i>Charities Review</i> and <i>Bul-</i>		
<i>letin</i>	730.00	1,286.62
Paid for printing, etc.	480.50	264.86
Paid for postage, etc.	644.41	561.12
Paid for salaries	1,216.44	1,067.68
Paid for miscellaneous expenses . .	45.90	13.54
	<u>\$5,390.30</u>	<u>\$5,183.11</u>
Balance on hand, closing year . .	<u>\$1,047.84</u>	<u>\$987.07</u>

STATEMENT OF RESOURCES AND LIABILITIES TAKEN FROM
THE BOOKS OF THE GENERAL SECRETARY.

	Dec. 31, 1894.	Sept. 30, 1895.	Sept. 30, 1896.	Sept. 30, 1897.
RESOURCES.				
Cash on hand	-	-	-	-
Accounts receivable:		\$1,536	\$1,064	\$987
State boards	-	56	-	-
Miscellaneous	-	33	158	166
Proceedings	\$2,328	\$1,611	\$1,850	\$1,848
Electro plates	197	197	250	300
Total	\$2,525	\$3,894	\$4,316	\$4,022
LIABILITIES.				
Proceedings due:				
Members at 85 cents	-	788	833	725
Purchasers at 85 cents	-	425	880	576
Accounts payable	151	100	186	323
Total	\$151	\$1,313	\$1,908	\$1,624
NET RESOURCES	\$2,430	\$2,581	\$2,408	\$2,408

Report of copies of Proceedings of the National Conference of Charities and
Correction on hand Oct. 1, 1897:—

<i>Year.</i>	<i>No.</i>	<i>Year.</i>	<i>No.</i>
1874	116	1888	281
1877	5	1889	763
1878	2	1890	180
1881	24	1891	245
1882	38	1892	922
1883	55	1893	142
1884	171	1894	512
1885	61	1895	479
1886	41	1896	291
1887	291	Total	4,619

LIST OF MEMBERS OF THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

N B. Members who were in attendance at Toronto are marked *

ALABAMA.

Birmingham

Ward, Mrs. Thos., Pres. Soc. of United Chr., 321 St. and 14 Ave.

Livingston

* Tutwiler, Miss Julia S., Principal, Ala. Normal College for Girls.

Mobile

Bourberg, Frederick G., Counsel, Mobile Soc. for Prevention of Cruelty to Animals and Children, 72 St. Francis St.

Tuscaloosa

Phillips, A. L., Sec. Colored Evangelization Pres. Church South.
Searcy, J. T., M. D., Supt., Ala. Prison Insane House.

ALASKA.

Jackson, Rev. Sheldon, D. D., Bureau of Education, Washington, D. C.

ARKANSAS.

Conway

Miner, A. C., Pres. Hendrix College, Pres., Ark. Methodist Preachers' Institute.

CALIFORNIA.

Eldridge

Osborne, Arthur E., M. D., Ph. D., Supt., State Home for the Feeble-minded.

Los Angeles

Lindley, Walter, M. D., Supt., Lindley's Private Surgical Hosp., Trustee, Whittier State Sch., 345 W. 6th St.

Lytton Springs

Weaver, Mrs. P. M., Proprietor Lytton Springs Family Resort.

Oakland

Hartney, E. R., 1113 Adeline St.
Berland, Mrs. Sarah C., Director, Assoc. Char., 600 7th St.
Wendell, Rev. Chas. W., Pres., Humane Society, etc.

San Francisco

Associated Charities of San Francisco.
Brown, Charlotte B., M. D., 1222 Sutter St.
Kimmel, Jas. S., Genl. Auditor and Cashier, Wells, Fargo & Co. Express.

Davis, Horace, 1645 Broadway.
George, Miss Julia, 719, Sutter St.

Santa Paula

Blanchard, Nathan W.

Stanford University

Smith, Mrs. Albert W., Asst. Prof. of Sociology, Leeland Stanford, Jr. Univ.
Warner, Prof. A. G.

COLORADO.

Boulder

Baker, James H., Pres., Univ. of Colorado.
Nichols, Walter H., Univ. of Colorado.
Williams, Mrs. Harriet E., Sec'y, Bd. of Co. Visitors.

Colorado Springs

Stocum, Wm. F., B. S. D., Pres., Colorado College.

Denver

Appel, J. S., Member, State Bd. of Char. and Cor.
* Benson, Westcott S., 714 14th Street & Union Ave.
* Gabriel, Edw. H., 711 14th Kinross Building.
* George, Mrs. S. Trella, Sec'y, Char. Com. Soc.
* Love, Mr. Monroe, T. Car. Sec'y, Victoria Temple.
* Terrace, of Charities and Corrections, 1625 Broadway.
Morey, C. N., Pres. Char. Org. Soc., 1115 Sherman Ave.
* Pratt, Mrs. Sarah S., Vice Pres. State Bd. of Char. and Cor. Home, Minneapolis.
Semmler, L. L., Sec'y, State Bd. of Char. and Cor.
* Taylor, Paul Gen. Sec'y, 1118 Church, 14 Market Temple.

Highlands

Deniglyne, Blanche I., Reform Dept. Women's Club of Denver, 1425 Highland Ave.

Pueblo

Adams, Alva, Governor of Colorado.
McDonald, Mrs. W. H., Sec'y, Assoc. Char., etc., 1225 Santa Fe Ave.
Sperry, Mrs. J. S., Co. Agt. Colo. Humane Soc.

CONNECTICUT.

Cromwell

Haddock, Dr. W. F., Supt. Cromwell Hall, Sanatorium for Nervous Diseases.

Deep River

* Spencer, Geo. F., Member, State Bd. of Char.

in A. Member, State Bd. of
the Retreat for Insane, 30

Char Org Soc, 234 Pearl St.

Member State Bd. of Chie.

D. D. Pres., Hartford Theol.

29 - Broad St.

M. D., Exec. Com., Hartford

John J., Pres. Chdn's Aid Soc
J., Director, Char Org Soc

R., Prof. in Hartford Theol
rior Char Org Soc.

Director, Char Org Soc,

10 Church, 212 Summer St.

Supt., Hartford Retreat, 30

M. D., Supt., Conn. Sch. for

H., Conn. Sch. for Insane, 25

E., Conn. Sch. for Insane, 25

Supt., Conn. Indus. Sch. for

G., Asst. Supt., Conn. Indus.

rof. of Economics and Social

101, 14 Observatory Hall.

Member State Bd. of Char

Auditor, Nat. Council of Con-

W. D. D. of Washington St.

Agts., Char Org Soc, 51 W

Exec. Com., New Britain

ish G., Member, State Bd. of

Indian & Amer. Hist. Library

Crown St.

D. F., Pres. of Christian Alliance,

St. Roman St.

H. A. C. Pres., State

410 Church St.

W. A. C. Pres., Observatory

D. D. Pres., St. Francis Orph.

West. Rectory, Trinity Church,

10 W. Yale Ave., Director

6, 51 H. Yale Ave.

D. Pres. Political Econ. Yale

10 W. Yale Ave., Director

10 W. Yale Ave., Director

10 W. Yale Ave., Director

10 W. Yale Ave., Director

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10 W. Yale Ave., Director

10 W. Yale Ave., Director

Preston, Sherwood O., Agt. Org. Char. Assn, 2-0

Orange St.

Samuels, F. A., Director, Org. Char. Assn, 10

Whitney Ave.

Sheldin, Chas. A., Director, Org. Char. Assn

West, Pierce N.

Plantaville

Smith, Henry D., Pres. Conn. Indus. Sch. for

Conn. at Middletown

Smith, Mrs. Henry D.

South Manchester.

Cheney, James W.

Waterbury

Draper, Rev. John C., D. D. Pastor, Second

Congregational Church, 22 Holmes Ave.

Keough, Chas. P., Sec'y, State Bd. of Char

Keough, S. W.

West, Thos. D., Sec'y, State Bd. of Prison In

rectors, 27 Chestnut Ave.

Westport

Roland, Dr. F. D., Sanitarium

DELAWARE.

Wilmington.

Associated Charities, 182 West St.

Barnes, Wm. J., Sec'y, Trustees Delaware Hosp.

Warner, Mrs. Emma P., Chairman, Exec. Com.

Assn. Char., 122 Delaware Ave.

DISTRICT OF COLUMBIA.

Washington

Barlow, Mrs. Kate H., Supt. Indus. Home Sch.

of the Dist. of Columbia, 323 St. E. Mission

Harrell, Mrs. Kate Walter, Supt. The Nat'l Flor-

ence Convention Union, 215 3d St. N. W.

Castle, Henry A., Auditor, P. O. Dept.

Laywood, A. S., Committee on Char. and Cor. of

Board of Trade, 215 3d St. N. W.

Hoar, Mrs. Mary E., Manager, Assn. Char., 1009

O St. N. W.

Janney, H. T., 215 3d St. N. W.

Lewis, Herbert W., Agt. Board of Chdn's Guar-

dians, 472 Louisiana Ave.

Lowmiller, Jas., 152 Pennsylvania Ave.

Macfarland, Henry H. J., Cor. Sec'y for District

of Columbia, 420 G St.

Moore, Frederic L., Chairman, Assn. Char., 1905

Penn. Ave.

Nourse, Mrs. Emily L., Bd. of Directors, Indus-

trial Home School, 215 3d St. N. W.

Spencer, Mrs. Sara A., Trustee, Nat'l. Homoeo-

pathic Hosp., Penn. Spencerian Business Col-

lege

Wilson, Geo. S., Gen. Sec'y, Assn. Char. 215 G

St. N. W.

Woodbury, Mrs. Anna L., Pres. Museum Sch. of

History and Geography, 1111 Mary Ave.

Woodward, S. W., Vice Pres. Assn. Char. Pres.

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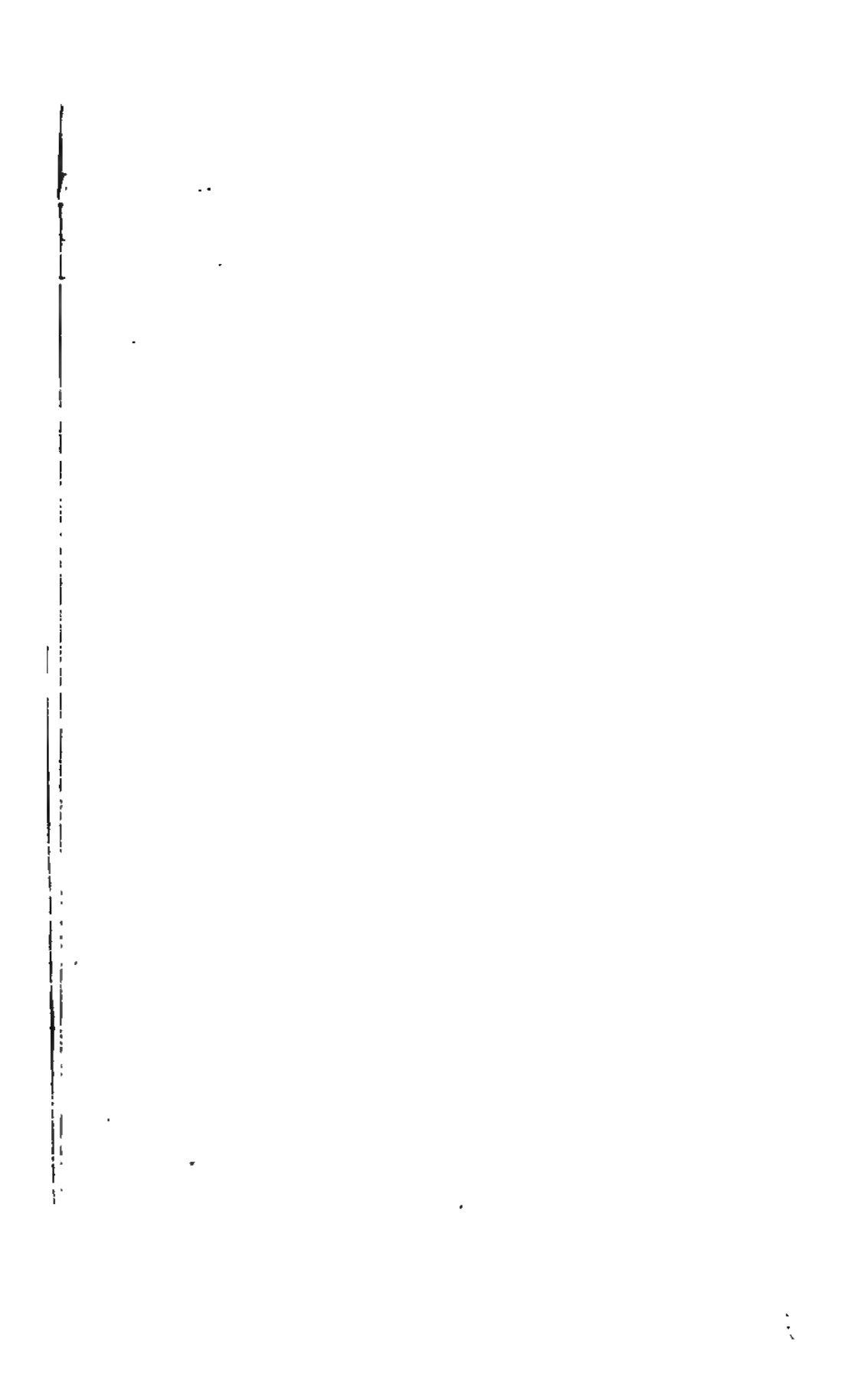
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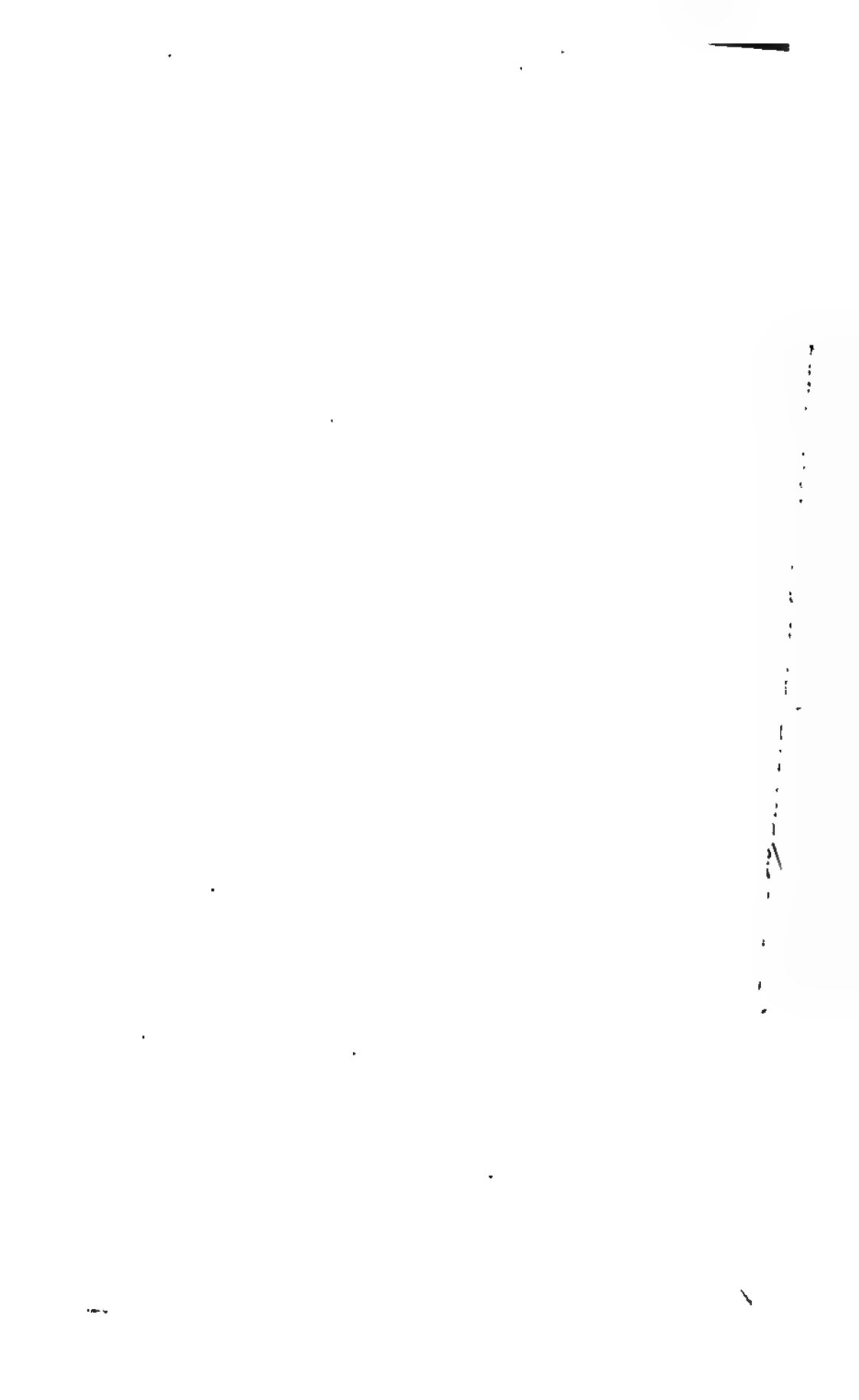
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